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THE CENSURE AND DECLARATION OF THE General Assembly OF THE CLERGY of *France*, CONVENED In the Royal Palace of St. *Germain*, In the Year M D CC. CONCERNING Matters of Faith and Manners.

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TO THE READER.

THERE have been for many Years last past, Two Parties of Ecclesiastical Persons in the French Church, who, with the fiercest Spleen, and keenest Language, have impeach'd one another of Heresie, and Impiety, and proclaim'd their Adversaries, as profes'd Enemies to Religion, and fit to be avoided, and detested by all good Sons of the Church, viz. the Jansenists and Molinists; the former Men of great Learning, the latter of refin'd Politicks, who, by their powerful Interest, and subtle Management, got the Victory both at Rome and Versailles, procur'd the Condemnation of the Five Famous Propositions, and the Banishment of Mons. ARNAULD, their Champion. This Conquest gave such Encouragement to the Jesuits, that they thought themselves not capable of being attack'd by any other Powers, and set them upon continuing their Design of Publishing and Defending such Propositions relating to the Government of Mens Actions, as are altogether inconsistent with the Rules of Right Reason, and the Dictates of Revelation, their most famous Casuists, Lessius, Amy, Tambourin, Anthony Sirmond (Escobar, and Molina, having begun the Quarrel) and an Army of other such Writers appear'd publickly in the Cause, to defend their Assertions, particularly the Opinion of Probability, with as much Zeal, as if they were contending for that Faith, which was once deliver'd to the Saints; tho' the Propositions, which they affirm, invalidate the Autority of the Holy Writ, make the Christian Religion only probable, supersede, or cramp the Autority both of Church and State, give permission to Murther, and Lust, to Lying, Calumny, and Perjury, and confound Right and Wrong, Truth and Falshood, as if they had renounc'd the Name of our Blessed Lord, and commenc'd profes'd Disciples of Simon Magus, that Leviathan of the Antient Church, who was the first Patron of Equivocation, and the first Promoter of Vice under the Mask of Religion. And I do not wonder, that the Men of this Order are generally chosen the Directors of Conscience to the Laity, since it is natural to Mankind to love to be flatter'd, and indulg'd in their evil Inclinations and Practices.

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To the READER.

Many Complaints had been made by private Perſons, many particular Biſhops had caution'd their Dioceſes againſt ſuch eaſie Confeſſors, and ſome of their Doctrins were condemn'd at Rome; *but this Year, the* French Clergy *in their General Aſſembly undertook the buſineſs in earneſt, and having confirm'd the* Pontifical *Cenſure of the* Five Propoſitions, *proceeded to the Condemnation of the* Morals *taught by theſe* Modern Caſuiſts. *They treat the* Society *with great Regard, it muſt be acknowledg'd, not ſo much as citing the Authors in the Margin, the* Pere de la Chaize *is known to have a great Influence at Court; but the* Dogmata *they condemn according to their Demerits, as erroneous, impious, and heretical: And it is worth the Enquiry for what reaſon the* Pere le Compte *was remov'd from being Confeſſor to the* Dutcheſs of Burgundy, *and ſent into another Country.*

The Provincial Letters of Montalte, *the* Morale of the Jeſuits, &c. *will enlighten the Reader, as to the Doctrins, and their Entertainment, and 'tis pity to detein him any longer, who is willing to ſee the Determination of the* Gallican Church.

THE

THE CENSURE AND DECLARATION OF THE CLERGY of *France*, &c.

CENSURA ET DECLARATIO, &c.

The Cenſure *and* Declaration *of the General Aſſembly of the Clergy of* France, *conven'd in the Royal Palace of St.* Germain, An. 1700. *concerning Matters of Faith and Manners.*

THE Catholick Church always held, That the Chriſtian Religion did conſiſt in a true Belief and a good Life; that the Doctrines of Faith and Manners flowed from the ſame Fountain; and that the Rules of holy Living were a principal part of the Creed. And it is equally certain, that this was that *Depoſitum*, which Chriſt and his Apoſtles committed to the Truſt and keeping of their Succeſſors to the end of the World. Whereas therefore in this Age the Doctrines of Faith, and the Rules of Morality and a Chriſtian Life are inſulted by divers Errors, which, tho formerly condemn'd, do again ſpring up in the Church, We the Cardinals, Archbiſhops and Biſhops aſſembled by the King's Permiſſion in the Palace of St. *Germain* (with the Aſſiſtance of other Eccleſiaſtical Perſons deputed to that purpoſe) being mindful of our own Station and Duty, and encouraged by the Inſtructions and Example of our Predeceſſors in their General Aſſemblies, have determined, with the utmoſt of our Power, by the Divine Help to aſſiſt the Church in her Diſtreſs, and unanimouſly to oppoſe our ſelves againſt ſo many and ſo great Evils; in the Spirit of Meekneſs and Charity, treating all Perſons concern'd with Softneſs, but their Errors, as they deſerve, with Severity.

Very lately, even this very year 1700. a Book, legally approv'd of and allow'd, was dedicated to this Aſſembly, in which a Treatiſe called *Nodus Prædeſtinationis diſſolutus*, i. e. *The Knot of Predeſtination unloos'd*, was ſeverely cenſured, and the Author frequently impeach'd of *Semipelagianiſm*; but whereas in the Preface of the ſaid Book, dedicated to us, ſome Paſſages are inſerted which weaken the Authority of the Apoſtolical Conſtitutions concerning the *Five famous Propoſitions*, we reſolv'd to ſhew our Diſlike, and to reſtrain and correct thoſe, and the like Aſſertions ſcatter'd up and down in ſeveral Books, without approving others which occur in the ſame Writings; nor ſhall we ever ſuffer any Man to entertain any hope that he ſhall incline this our Aſſembly to act contrary to the Intereſts of Truth.

And for the ſame Reaſons we think thoſe troubleſome and ill-natur'd Men not fit to be tolerated, who accuſe many good and learned Perſons, ſtudious Promoters of the Welfare of the Church, with the uncertain and invidious crime of *Janſeniſm*, becauſe they have ſharply expos'd the Corruption of Manners. Since by the Rules of Candor and Equity, which belong to the Epiſcopal Order, we cannot ſuſpect any Perſon, unleſs he detract from the Authority of the Conſtitutions of the Apoſtolical See, or defend one of the condemn'd Propoſitions. This having been often heretofore eſtabliſh'd by our Predeceſſors, confirm'd by the King, and ratified by the moſt Holy Pope *Innocent* XII. with the Applauſe of the whole Church.

CENSURA & DECLARATIO Conventûs Generalis Cleri Gallicani congregati in Palatio Regio San-Germano, anno milleſimo ſeptingenteſimo, in materiâ fidei & morum.

RElegionem Chriſtianam fide & moribus conſtare ; dogmatum autem tum fidei tum morum eumdem eſſe fontem ; ac benè vivendi regulam ad ipſum fidei caput pertinere, Eccleſia Catholica ſemper intellexit. Nec minùs certum eſt illud omnino eſſe depoſitum, quod à Chriſto & Apoſtolis Epiſcopi horum ſucceſſores ad finem uſque ſæculi cuſtodiendum receperunt. Cùm igitur hiſce temporibus fides dogmatum & regula morum vitæque Chriſtianæ variis erroribus impetatur, ac reſecta licet mala ſubindè repullulent, Nos Cardinales, Archiepiſcopi, & Epiſcopi, permiſſione Regiâ, in palatio San-Germano congregati, aſſiſtentibus aliis Eccleſiaſticis viris nobiſcum deputatis, loci noſtri memores, atque Anteceſſorum noſtrorum, in Comitiis quoque generalibus, monitis & exemplis permoti, his Eccleſiæ laborantis incommodis occurrere, quantùm Dominus ex alto conceſſerit, omni ope decrevimus, atque Unanimitatem noſtram tot tantiſque diſſidiis opponendam duximus in ſpiritu caritatis, nulli perſonæ graves, nullis, quoad ratio temporis ſinet, erroribus parcituri.

Sanè recentiſſimè, quippe hoc ipſo anno M DCC. prodiit huic cœtui dedicatus & à cenſore legitimo approbatus liber, quo, tractatui, cui titulus. *Nodus Prædeſtinationis diſſolutus*, graves notæ inuruntur, Semipelagianiſmo quoque ſæpius imputato. Sed cùm interim in præfatione libri (nobis dedicati) quædam occurrerent quæ Conſtitutionum Apoſtolicarum de quinque famoſis propoſitionibus infirmarent auctoritatem, hæc & alia ejuſmodi variis libellis ſparſa & ad nos delata, coercenda decrevimus, nec probatis reliquis quæ in iiſdem occurrunt ; neque patimur ut ſpes ulla cuiquam ſupereſſe poſſit noſtri cœtûs pertrahendi in ullas veritati contrarias partes.

Neque propterea tolerari volumus importunos ac malevolos homines, qui viris bonis doctiſque & Eccleſiaſticæ rei ſtudioſis vagam & invidioſam Janſeniſmi accuſationem inferunt, eo quoque nomine, quod morum corruptelas acriter inſectentur ; cùm nos pro candore & æquitate Epiſcopalis ordinis neminem pro ſuſpecto habituri ſimus, niſi eum qui aut Conſtitutionibus Apoſtolicis detrahat, aut aliquam ex damnatis propoſitionibus tueatur : quod etiam ab anteceſſoribus noſtris ſæpè ſancitum, & Regiâ auctoritate firmatum, & ab Optimo Maximoque Pontifice Innocentio XII. applaudente totâ Eccleſiâ conſtitutum eſt.

Arreſts du Conſeil d'Eſtat des 13. *Avril* 1661. *&* 28. *Octobre* 1668. *Breve* 6. *Feb.* 1694. *Breve* 24. *Nov.* 1696.

De

As for the Cardinal *Cæleſtine Sfondrata*, the Author of that Book intitled, *The Knot unloos'd*, we are not ſolicitous; his Cauſe is defer'd to the Apoſtolical See, in Expectancy of the Determination of his Holineſs, who hath according to his Office undertaken the Deciſion, as himſelf in his *Breve*, dated *May* 6. in the ſixth year of his Pontificate, ſignified to five of us; than which nothing could be more deſireable. For which cauſe, we, as it is fit, abſtain from the Examination of of the Book; not forgetting in the mean time the Doctrine of St. *Auſtin* againſt the *Semipelagians*, which the Church of *Rome* hath acknowledg'd to be her own, and hath from the beginning recommended to the *Gallican* Church.

Now we come to another Article of Faith, *viz.* Moral Divinity; in theſe later Ages much corrupted by the Licenciouſneſs and Subtilty of ſome Wits; and we think fit to premiſe the Words of Pope *Alexander* VII. of happy memory, in which *He proteſts in the great Grief of his Soul, that very many Opinions, which relax Chriſtian Diſcipline, and are pernicious to the Souls of Men, were publiſh'd; ſome of which, formerly antiquated, are now revived, others newly brought forth; that the extravagant Liberty of luxurious Wits did every day increaſe, by which means Opinions in matters relating to Conſcience have crept into the Church, contrary to the Simplicity of the Goſpel, the Doctrine of the Holy Fathers, and which would be the Cauſe of great obſtructions to a Chriſtian Life, ſhould the Rules be taken for true, and the Faithful direct their Actions accordingly.* In which Sentence he not only complains that the Errors were increas'd; but withal, which is the principal thing to be obſerved, he would have the World take notice, that ſuch a manner of handling this Subject was introduced, whence not only the Corruption of Morals muſt unavoidably follow, but that the Deluge would break in with ſuch a Force that it could hardly be oppoſed.

Nor did his Holineſs think it ſufficient, only to diſcover the ſource and original of this Evil, and to detect this new method of cheating Mens Conſciences, and embroiling the Truth: but having traced the ſeveral channels of this pernicious Doctrine, *has condemn'd and prohibited it at leaſt as ſcandalous* (without approving any other ſuch Tenets as might occur) *under the Threatning of the Divine Judgment, and the Penalty of Excommunication, from which no Man could give Abſolution but the Pope himſelf, unleſs the Perſon ſo cenſured were at the point of Death.* Which ſound and good Deſign *Innocent* XI. piouſly proſecuted, damning and prohibiting, under the ſame Penalties, many other Propoſitions, ſelected with much Learning and Diligence (without allowing the reſt) adjudging them not only to be expung'd out of all Books and Sermons, but out of every Chriſtian Man's Converſation, and to be condemn'd *as at leaſt ſcandalous and pernicious to Practice.*

And we wiſh that the moſt holy Popes had proſcrib'd this wicked Doctrine according to the antient Forms of the Eccleſiaſtical Decrees, ſtill retain'd in our Church, and which concern the Univerſal. But while we wait that this Work may be perfected, as it was done in the days of our Forefathers and according to Canonical Preſcription, We, in the mean while, the Cardinals, Archbiſhops, and Biſhops conven'd together, leſt the deadly Infection ſhould ſpread it ſelf, have reduc'd thoſe Propoſitions condemn'd by the aforeſaid Popes, as we have ſaid, with the Conſent and Applauſe of the whole Chriſtian World, under their ſeveral Claſſes and Heads, having ſet an expreſs Mark upon the moſt notorious of them, that all perſons might have them the more in their view; and for the better Information of the Chriſtian Clergy and Laity, have ſtigmatiz'd particularly ſuch Doctrines as they had formerly cenſured.

And yet it is incredible, ſhould it be averr'd, what Increaſe of Miſchiefs hath proceeded from ſuch moſt wicked Principles, tho the whole Church hath oppoſed them; the ſubtle Wits being intent only on this one thing, That no Man may paſs for a great Divine, but he who invents the greater number of Doctrines to confirm the Authority of the *Probability*. But to eſtabliſh ſuch Heterodoxies, or

by

De Cardinali verò Cœleſtino Sfondrato *nodi diſſoluti* authore, quid eſt quod ſoliciti ſimus; cùm ad ſedem Apoſtolicam atque ad optimum veréque ſanctiſſimum Pontificem ejus cauſa delata ſit, quam & Pontifex pro Apoſtolicæ poteſtatis officio judicandam ſuſceperit, & id ipſe perſcripſerit ad quinque è noſtris, dato Brevi die 6. Maii, ſui Pontificatûs anno ſexto; quo nihil erat optatius: quare & à libro examinando nos abſtinere par eſt; nec interim obliviſci doctrinæ adversùs Semipelagianos à ſancto Auguſtino traditæ, quam & Eccleſia Romana ſuam fecit, & Eccleſiæ Gallicanæ jàm indè ab initio commendavit.

Nunc ut ad aliud Fidei caput veniamus, ad Moralem ſcilicet Theologiam, his poſtremis temporibus pravâ ingeniorum licentiâ ac ſubtilitate corruptam, præmittenda putamus verba felicis memoriæ Alexandri VII. quibus *magno animi ſui dolore* teſtatur *complures opiniones Chriſtianæ diſciplinæ relaxativas, atque animarum perniciem inferentes, partim antiquatas iterum ſuſcitari, partim noviter prodire; & ſummam illam luxuriantium ingeniorum licentiam indies magis excreſcere, per quam in rebus ad conſcientiam pertinentibus modus opinandi irrepſit alienus omnino ab Evangelicâ ſimplicitate, ſanctorumque Patrum doctrinâ, & quem ſi pro rectâ regulâ fideles in praxi ſequerentur, ingens eruptura eſſet Chriſtianæ vitæ corruptela.* Quâ ſententiâ non modò errores increviſſe queritur; verùm etiam, quod caput eſt, adnotari voluit ipſam rei tractandæ rationem eam introductam eſſe, unde videremus corruptelam morum non modò ſecuturam, verùm etiam, facto velut impetu irrupturam, quam vix cohibere poſſimus.

Decret. 1. Alex. VII. 24. Sept. 1665. *in præf.*

Neque verò ſatis fuit ſanctiſſimo Pontifici novam hanc methodum ludificandæ conſcientiæ & involvendæ veritatis, hoc eſt, ipſum mali detexiſſe fontem; ſed exitiabilis doctrinæ rivulos inſectatus, complures propoſitiones, *ut minimùm tanquam ſcandaloſas,* (non probatis aliis quæ occurrere poſſent,) *ſub interminatione divini judicii, atque excommunicationis pœnâ, à quâ nemo poſſet, præterquam in articulo mortis, niſi à Romano Pontifice abſolvi, damnavit & prohibuit.* Quod ſalubre opus Innocentius XI. pro ſuâ pietate proſequutus, plures alias parique doctrinæ ac diligentiæ laude ſelectas (nec probatis cæteris) ſub iiſdem pœnis damnavit & prohibuit, dumque eas omnes *ut minimùm tanquam ſcandaloſas & in praxi perniciosas damnandas ſtatuit & decrevit,* non tantùm à libris ac prædicatione, ſed ab omni etiam vitâ Chriſtianâ procul amandandas judicavit.

Decret. 1, & 2. Alex. VII. in fine.

Decret. feri v. 2. Mart. 1679.

Atque utinam ſanctiſſimi Pontifices Decretorum formulis antiquo ac noſtro uſu receptis, quæque ad univerſas Eccleſias pertinerent, infandam doctrinam proſcripſiſſent: ſed dum expectamus, fore ut tantum opus more majorum & canonico ordine perficiant: Nos interim Cardinales, Archiepiſcopi & Epiſcopi in unum congregati, ne dirum virus ſerperet, has propoſitiones à prædictis Pontificibus, uti memoravimus, applaudente totò orbe Chriſtiano condemnatas, earum præcipuis expreſsè adnotatis, primùm ut magis in promptu eſſent, ad certa capita redigendas; tum cenſoriè notandas, & ad ampliorem Cleri & Chriſtianæ plebis informationem, ſuis quaſque cenſuris configendas eſſe duximus.

Sed enim incredibile dictu eſt ex peſſimis principiis, totâ licet Eccleſiâ reluctante, quanta malorum incrementa provenerint; ſubtilioribus ingeniis in id unum intentis, ut eò quiſque ſe vel maximè Theologum videri velit, quò plura ejuſmodi inventa in Probabilitatis auctoritatem adduxerit. Verùm hæc conſtabi-

by ſuch Pretences to induce the Weak to embrace a falſe and deſtructive Security, is nothing elſe but to deſtroy Souls, and after the Example of the *Phariſees*, inſtead of the Commandments of God to obtrude the Doctrines, the Injunctions, and the vain Traditions of Men. For which reaſon, being by the experience of ſo many Errors convinc'd, we believ'd it neceſſary to cut up the Evil by the root, *viz.* that Method of coining Opinions, which being unknown to the Fathers hath begotten ſo many differences in matters of the greateſt weight, that in the ſame Pariſh, in one and the ſame Church it was often ſeen, that ſome Perſons were by ſome excommunicated, who by others were abſolved, ſo that Chriſtian People were diſtracted, and being involv'd in various Uncertainties, knew not whom they ought to believe; to the great detriment and diſhonour of the Eccleſiaſtick Authority, and the introducing as great a Neglect and Indifference in the matters of Eternal Salvation. Which Evil, not the ſingle Authority of any Biſhop, but the unanimous Conſent and Authority of a Synod can only ſubdue, according to the Apoſtolical Rule, *I beſeech you Brethren, that all of you ſpeak the ſame things, and that there be no Schiſms among you.* The Propoſitions that we condemn follow, reſerving to our ſelves the Cenſure of other Propoſitions or Errors, which for want of time we have not at preſent conſider'd.

The Cenſure of the Propoſitions.

I.

That the Conſtitutions of Innocent X. *and* Alexander VII. *concerning the five condemned Propoſitions are to be obſerved.*

1.

AT length the Governours of the Church and of ſecular Kingdoms, by this moſt perſpicuous Argument, are brought to acknowledge, that the Phantome of *Janſeniſm*, that hath every where been lookt for, but no where found, hath its being no where but in the diſturb'd Fancy of ſome Perſons.

2.

That nothing was determined by the Conſtitution of *Innocent* X. other than that the former Diſputes might be renewed with the greater ſharpneſs - - - - - That *Alexander* VII. was led into the ſame By-path, as a Man is eaſily induc'd to meddle with thoſe things which hardly belong to his Office - - - - - - That *Innocent* XII. when his Duty bound him to declare his Sentiments in plain words, having publiſh'd his Opinion in general and equivocal terms, gave us leave to think that he durſt not more openly declare his Judgment, being afraid to err - - - - And that that Phraſe, *In the common Senſe*, uſed by the ſame Pope, is more general and indefinite than the Words of *Alexander* VII. (*In the Senſe meant by* Janſenius) - - - - Finally, the *French* Biſhops, under that pretext of aſſerting the Liberties of the *Gallican Church*, have ruined them, by receiving the Conſtitution of *Innocent* X. againſt *Janſenius*.

3.

That *Innocent* XII. ſeem'd to apply ſome Remedy to this Diſeaſe in his Breve of *Febr.* 8. 1694. - - - - - But that his other Breve of *Nov.* 24. 1696. did very much extenuate that preſum'd Mitigation, wherein the Pope does expreſly deny that his Breve had made any Alteration or Reformation in the Conſtitution or Formulary of *Alexander* VII. - - - - - in any the leaſt part of it - - - - Nor is that Opinion allowed, which from the firſt Breve publiſh'd *Febr.* 6. 1694.

would

lire, aut per eam ſpeciem mentes infirmorum in falſam & noxiam ſecuritatem inducere, nihil eſt aliud quàm animas perdere, ac *doctrinas & mandata hominum*, vanaſque traditiones, exemplo Phariſæorum, divini mandati loco obtrudere. Quare tot errorum experientiâ victi neceſſe habuimus ipſam malorum radicem exſcindere, eam ſcilicet opinandi rationem, quæ ignota SS. Patribus tanta de rebus maximis diſſidia peperit, ut iiſdem in parochiis, iiſdem in templis paſſim cerneremus ab aliis teneri & ligari, quæ ab aliis ſolverentur, ac plebem Chriſtianam in varia atque incerta diſcerpi, nec ſcire quibus credat; magno dedecore Eccleſiaſticæ auctoritatis, magnâque apertâ januâ ad ſalutis incuriam & indifferentiam, quam vincere non Epiſcopi ſingulares, ſed ſola Epiſcopalis unanimitas & auctoritas poſſit, dicente Apoſtolo: *obſecro vos fratres - - - - ut id ipſum dicatis omnes, & non ſint in vobis ſchiſmata.* Sequuntur autem damnatæ propoſitiones, nec probatis aliis propoſitionibus aut erroribus, quos pro anguſtia temporis prætermiſimus.

Matth. xv. 9.

1 *Corinth.* i. 10.

CENSURA PROPOSITIONUM.

I.

De Obſervandis Innocentii X. & Alexandri VII. Conſtitutionibus circa quinque Propoſitiones damnatas.

1.

JAM tandem Eccleſiæ & Regnorum Principes ex hoc clariſſimo argumento agnoſcant phantaſma Janſeniſmi quæſitum ubique, ſed nuſquam repertum præterquam in laboranti quorumdam phantaſiâ.

2.

Conſtitutione Innocentii X. nihil aliud actum quàm ut renovarentur atque exacerbarentur diſputationes - - - - - In eamdem viam pertractus eſt Alexander VII. ut homo ab hominibus facilè impellendus in eas res quæ parum ejus officio convenirent - - - - Innocentius quoque XII. cùm ex officio teneretur claram proferre ſententiam generalibus æquivociſque verbis adhibitis dat locum exiſtimandi ſe non auſum eſſe clariùs loqui tanquam errare metuentem - - - - - Atque illud *in ſenſu obvio*, ejuſdem Pontificis magis adhuc generale eſt & vagum, quàm verba Alexandri VII. *in ſenſu à Janſenio intento* - - - - - Epiſcopi denique Gallicani libertates Eccleſiæ Gallicanæ ſub earum aſſerendarum ſpecie labefactarunt, ſuper recipiendâ Conſtitutione Innocentii X. contrà Janſenium.

3.

Aliquam huic malo medicinam attuliſſe videbatur Innocentius XII. in Brevi ſuo 6. Feb. 1694. - - - - Verùm mitigationem illam præſumptam non parum extenuavit Brevi 24. Nov. 1696. ubi Pontifex diſertè negat Conſtitutionem aut Formularium Alexandri VII. Brevi ſuo alterata aut reformata - - - - in aliquâ minimâ ejus parte - - - - - Nec placet eorum opinio, quæ ex ipſo primo Brevi

would endeavour to force an account of the Mitigation about the matter of Fact --- But that there hath been no greater Progreſs made in the Queſtion of Right, it behoves us at preſent to ſhew.

4.

To condemn the Book called the *Auguſtinus* of *Janſenius*, it was requiſite, that a regular Meeting ſhould be held before ſuch Judges as were choſen either by the Pope or the King - - - - All People are not yet dead who know and could witneſs, that all the Deliberations (about the Buſineſs of *Janſenius*) which the Biſhops at preſent (who are concern'd about the new *Quietiſm*) have aſſumed as the Rule of their preſent Deliberations, will be the eternal Shame of the *French* Clergy.

The CENSURE.

Theſe Four Propoſitions, in which ſome unquiet Men do openly contemn the Conſtitutions of Innocent X. *and* Alexander VII. *and the moſt equitable and univerſally approved Breves of* Innocent XII. *and uſe reproachful Language to the* French *Biſhops who adhere to thoſe Determinations, and require a rehearing of the whole Cauſe, as if ſo many Conſtitutions of the Apoſtolical See, guarded with the Conſent of other Churches, had not fully decided the Controverſie, are falſe, raſh, ſcandalous, and abuſive of the* French *Clergy, the Popes, and the Univerſal Church; are Schiſmatical and favour the Errors already condemned.*

II.

Of GRACE.

5.

THat Maxim in Divinity, *That God never denies his Grace to that Man who does his utmoſt Endeavour*, is not only moſt true, and moſt agreeable to the Doctrine of the Holy Scriptures, Councils and Fathers; but by it alſo is ſignified the Obligation which God lies under, of giving Grace to him who does his Endeavour; not only to him who does ſo by the help of Grace, but alſo to him who does his utmoſt by the help of Nature.

6.

Becauſe thoſe Works which are done by the ſole power of Nature are barren and uncapable of meriting ſupernatural Gifts, intrinſecally and Theologically: therefore we ſay, that the Obligation laid upon God to confer Grace upon him who does his utmoſt Endeavour by the power of Nature, or by the ſtrength of Grace, purely natural, or not Theologically ſupernatural; does not ariſe from the Goodneſs of ſuch Works, or from any Merit, either of Condignity or Congruity, which is in ſuch Works in order to the attaining of Grace; but from that Covenant made between Chriſt our Surety, and his Father, to give Grace to Mankind for Chriſt's Merits, having reſpect to ſuch natural Performances as the pure Terms, not as any ſort of Merit or rigorous Condition.

The CENSURE.

Theſe two Propoſitions, in that part which relates the Cauſe of diſtinguiſhing between the juſt and unjuſt, as to Works meerly natural, do in other words re-eſtabliſh Semipelagianiſm. *And the Covenant that is affirmed to be made between God and Chriſt, is raſh and erroneous, and aver'd not only without any Grounds in Holy Writ, but alſo contrary to the Scriptures, and the Tradition of the Fathers.*

6. Feb. 1694. edito aliquid mitigationis circa factum tentavit exculpere - - - - Sed & nihilo majorem in quæstione juris progressum factum esse jam quoque convenit ostendere.

4.

Circa condemnationem *Augustini* Jansenii opus esset collatione regulari habitâ vel coram judicibus à Romano Pontifice, vel à Rege datis - - - - Nondum omnes interierunt qui sciunt deliberationes (de Jansseniano negotio) quas nunc Episcopi ut regulas suarum hodiernarum deliberationum (circa novum Quietismum) sumunt, Cleri Gallicani æternum fore propudia.

CENSURA.

Hæ quatuor propositiones quibus inquieti homines Innocentii X. & Alexandri VII. Constitutiones, Innocentii quoque XII. Brevia æquissima & ab omnibus approbata apertè contemnunt, Episcopos Gallicanos rebus judicatis adhærentes incessunt maledictis, & causam hanc de integro retractari postulant, tanquam tot Constitutionibus Apostolicis, etiam accedente Ecclesiarum consensione, causa nondum finita fuerit, falsæ sunt, temerariæ, scandalosæ, contumeliosæ in Clerum Gallicanum, summos Pontifices & in universam Ecclesiam, schismaticæ & erroribus condemnatis faventes.

II.

De GRATIA.

5.

AXioma illud Theologicum, *facienti quod in se est Deus non denegat Gratiam*, non solùm verissimum est, atque doctrinæ scripturæ, conciliorum & patrum maximè consentaneum : verùm etiam per illud significatur obligatio quam Deus habet dandi Gratiam facienti quod in se est, nec solum facienti quod est ex se viribus gratiæ, sed etiam illi qui cùm non habeat gratiam, facit quod in se est viribus naturæ.

6.

Quia tamen opera viribus solius naturæ elicita omnino sterilia sunt atque incapacia merendi dona intrinsecè & Theologicè supernaturalia : ideò dicimus obligationem quam Deus habet conferendi gratiam facienti quod est in se viribus naturæ, seu viribus gratiæ purè naturalis, sive non Theologicè supernaturalis, non oriri ex bonitate talium operum, aut ex ullo merito sive condigno, sive congruo, quod insit in illis operibus in ordine ad gratiam ; sed ex pacto inter Christum fidejussorem nostrum & Patrem inito, ad gratiam hominibus conferendam propter Christi merita, respiciendo ea naturalia opera ut purum terminum, non ut meritum ullum aut rigorosam conditionem.

CENSURA.

Hæ duæ propositiones, quâ parte causam discernendi inter justos & non justos in opera merè naturalia referunt, Semipelagianismum instaurant mutatis tantùm vocibus. Pactum autem quod inter Deum & Christum asseritur, commentum est temerarium, erroneum, nec solùm tacente, sed etiam adversante Scripturâ & SS. Patrum traditione prolatum.

III.

Of the Theological Virtues.

Of FAITH.

7.

NO Man ſtands bound, in any moment of his Life, to exert an Act of Faith, Hope, or Charity, by the obligation of any of the divine Precepts that concern thoſe Virtues.

8.

It is ſufficient if a Man once in his Life exert an Act of Faith.

The CENSURE.

Theſe two Propoſitions are ſcandalous, pernicious in practice, erroneous, and incline Men to forget the Rules of Faith and the Goſpel.

9.

A ſupernatural Aſſent of Faith, and ſuch as is uſeful to Salvation, is conſiſtent with only a probable Knowledge of the Revelation; nay, even with a fear that God himſelf did not give the Revelation.

The CENSURE.

This Propoſition is ſcandalous, pernicious, and deſtroys the Apoſtolical Definition of Faith.

Concerning the Profeſſion of Faith.

10.

IF a Man be required by a publick Magiſtrate to make an ingenuous Confeſſion of his Faith, I counſel him to do ſo, that he may bring Glory to God and the Holy Faith; but I cannot condemn it as ſinful, if he holds his peace.

The CENSURE.

This Propoſition is ſcandalous, openly contrary to the Precepts of the Goſpel and of the Apoſtles, and is heretical.

Concerning the Motives of Credibility.

11.

THE Chriſtian Religion is evidently *credible*; for it is evident that he is a prudent Man who embraces it: but not evidently *true*; for either its way of informing Men is obſcure, or the things which it teaches are obſcure. Yea, thoſe who ſay that the Chriſtian Religion is evidently true, muſt be forc'd to confeſs that it is evidently falſe. Whence you may infer, that it is not evident, 1. That there is any true Religion now in being in the whole World. For who knows whether all Fleſh hath not corrupted its way upon the Earth? 2. That the Chriſtian Religion is the neareſt to the true Religion of all that are profeſs'd in the World. For have you ever travell'd over all the World in your own Perſon, or convers'd with thoſe that have? 3. That the Divinity of Chriſt was manifeſted to the Apoſtles and to Devils. For if you affirm that, you ought to affirm that Chriſt is manifeſtly God. 4. That the Oracles of the Prophets were given by divine Inſpiration. But how will you anſwer me, if I ſhould deny them to be true Predictions, or affirm that they are no other but Conjectures? 5. That thoſe Miracles which are reported to have been done by Chriſt are true. Tho no Man can prudently deny them.

The

III.

De Virtutibus Theologicis.

De FIDE.

7.

HOmo nullo unquam vitæ ſuæ tempore tenetur elicere actum fidei, ſpei & caritatis, ex vi præceptorum divinorum ad eas virtutes pertinentium. 1. Alex. VII.

8.

Satis eſt actum fidei ſemel in vitâ elicere. 17. Innocent. 11.

CENSURA.

Hæ duæ propoſitiones ſunt ſcandaloſæ, in praxi pernicioſæ, erroneæ, fidei & Evangelii oblivionem inducunt.

9.

Aſſenſus fidei ſupernaturalis & utilis ad ſalutem ſtat cum notitiâ ſolùm probabili revelationis, imò cum formidine, quâ quis formidet ne non ſit locutus Deus. 21. Innocent.

CENSURA.

Hæc propoſitio ſcandaloſa eſt, pernicioſa, & Apoſtolicam fidei definitionem evertit.

De Fidei Profeſſione.

10.

SI à poteſtate publicâ quis interrogetur, fidem ingenuè confiteri, ut Deo & fidei glorioſum conſulo; tacere ut peccaminoſum per ſe non damno. 18. Innocent.

CENSURA.

Hæc propoſitio ſcandaloſa eſt, præceptis Evangelicis & Apoſtolicis apertè contraria, & hæretica.

De Motivis Credibilitatis.

11.

REligio Chriſtiana eſt evidenter credibilis; nam evidens eſt prudentem eſſe quiſquis eam amplexatur: non evidenter vera; nam aut obſcurè docet, aut quæ docet obſcura ſunt. Imò qui aiunt Religionem Chriſtianam eſſe evidenter veram, fateantur neceſſe eſt falſam evidenter eſſe. Infer hinc evidens non eſſe: 1. Quod exiſtat nunc in terris aliqua vera religio: unde enim habes non omnem carnem corrupiſſe viam ſuam? 2. Quod omnium quæ in terrâ ſunt veræ-ſimillima ſit Chriſtiana: an enim terras omnes peragraſti, aut peragratas ab aliis eſſe noſti? 3. Quod & Apoſtolis & dæmonibus manifeſta fuerit divinitas Chriſti; id enim ſi doces, docere te oportet Chriſtum manifeſtè Deum eſſe. 4. Quod afflante Deo fuſa ſint Prophetarum oracula; quid enim mihi opponas, ſi vel negem illa fuiſſe vera vaticinia, vel affirmem fuiſſe conjecturas? 5. Quod vera fuerint quæ à Chriſto edita fuiſſe commemorantur miracula; quanquam negare hæc nemo prudenter poteſt.

CENSURA.

The CENSURE.

The Doctrine contained in this Propoſition is impious, blaſphemous, erroneous, and favourable to the Enemies of the Chriſtian Religion.

12.

It is not evident by a moral Certainty, properly ſo called, or by a Phyſical, that the Catholick Religion is true.

The CENSURE.

This Propoſition containing Doctrine agreeable to the former Propoſition, is raſh, and leads Men into Error.

Concerning ſuch things as are to be believ'd by an explicite Faith.

13.

NO other Faith but the Belief of one God ſeems neceſſary, *neceſſitate medii*, i. e. as a neceſſary means of Salvation; not the explicite Belief of God as a Rewarder.

14.

Faith, ſo called in a large Senſe, founded upon the Teſtimony of the Creatures, or the like Motive, is ſufficient to Juſtification.

15.

A Man is capable of Abſolution, altho he be ignorant of the Myſteries of Faith; yea, altho through a culpable Negligence he know nothing of the Myſtery of the moſt Holy Trinity, or the Incarnation of our Lord.

The CENSURE.

Theſe three Propoſitions are reproachful of God as a Rewarder, and of Chriſt as a Mediatour, erroneous and heretical.

IV.

Of the LOVE of GOD.

16.

IT is ſufficient, that a moral Action tend to its laſt end *interpretativè*: A Man is not bound to love that end, neither in the beginning, or in the progreſs of a moral Life.

The CENSURE.

This Propoſition is heretical.

17.

Whether that Man ſins mortally, who once only in his whole life exerts an act of Love to God, we dare not condemn.

18.

It is probable, that the Command to love God does not rigorouſly in its own nature bind once in every Five Years.

19.

Then it only binds, when we are bound to be juſtified, and have no other way, whereby we may be juſtified.

20. The

CENSURA.

Doctrina hâc propositione contenta impia est, blasphema, erronea, & inimicis Christianæ religionis favet.

12.

Evidens non est evidentiâ morali propriè dictâ & physicâ, Religionem Catholicam esse veram.

CENSURA.

Hæc propositio doctrinam superiori propositioni consentaneam continens temeraria est, & in errorem inducens.

De Rebus explicita Fide credendis.

13.

NON nisi fides unius Dei necessaria videtur necessitate medii, non autem explicita Remuneratoris. 22. Innocent.

14.

Fides latè dicta ex testimonio creaturarum simili-ve motivo ad justificationem sufficit. 23. Innocent.

15.

Absolutionis capax est homo quantumvis laboret ignorantiâ mysteriorum fidei, & etiamsi per negligentiam etiam culpabilem nesciat mysterium sanctissimæ Trinitatis & Incarnationis Domini. 64. Innocent. *Cens. Lovan.* 1653. *Prop.* 17.

CENSURA.

Hæ tres propositiones in Deum Remuneratorem, & in Christi Mediatoris Nomen contumeliosæ sunt, erroneæ & hæreticæ. Hebræ. xi. 6. Actor. iv. 12.

IV.

De DEI DILECTIONE.

16.

SUfficit ut actus moralis tendat in finem ultimum interpretativè: hunc homo non tenetur amare, neque in principio, neque in decursu vitæ moralis. Alex. VIII. 24. Aug. 1690.

CENSURA.

Hæc Propositio est hæretica.

17.

An peccet mortaliter qui actum dilectionis Dei semel tantùm in vita eliceret, condemnare non audemus. 5. Innoc.

18.

Probabile est ne singulis quidem rigorosè quinquenniis per se obligare præceptum caritatis erga Deum. 6. Innoc.

19.

Tunc solùm obligat quando tenemur justificari, & non habemus aliam viam, quâ justificari possimus. 7. Innoc.

20.

The Command to love God does only bind in its own nature at the hour of death.

21.

The affirmative Command to love God, and our Neighbours, is not a ſpecial Precept, but a general, which we may fulfil by our complyance with other Precepts.

The CENSURE.

Theſe Propoſitions are ſcandalous, pernicious, offenſive to all holy Perſons Ears, erroneous, impious; they make void the firſt and greateſt Commandment, and extinguiſh the Spipit of the Evangelical Law.

V.

Of the LOVE of our NEIGHBOUR.

22.

WE are not bound to love our Neighbour with an internal and formal Act, ... we may ſufficiently fulfil the Precept of Loving our Neighbour by external Acts only.

23.

If you do it with due moderation, you may, without committing mortal Sin, be grieved, that ſuch a Man lives, and may rejoyce when he dyes a natural death; nay one may wiſh and deſire it, ſo you do not effect it; not from any Diſpleaſure againſt the Perſon, but for ſome temporal Advantage.

24.

It is lawful to wiſh with an abſolute deſire the Death of a Father, not for any evil to the Father, but for ſome good to him that wiſhes it, becauſe, for inſtance, he was thereby to inherit a fair Eſtate.

25.

The Forgiveneſs of Injuries is recommended to us, as ſomething more perfect, as the ſtate of Virginity is recommended above Marriage.

The CENSURE.

The Doctrine of theſe Propoſitions is ſcandalous and pernicious, offenſive to all good Mens Ears, and contrary to the ſecond Precept of Charity, is reſpectively heretical, and deſtroys all ſenſe of Humanity in Parents and Children.

VI.

Concerning FEASTS.

26.

THE Precept to obſerve the Feaſts of the Church, does not oblige under mortal Sin, if there be no Scandal, nor Contempt of Authority.

The CENSURE.

This Propoſition is ſcandalous, and opens a way to the Violation of all Laws both Civil and Eccleſiaſtical, and even the Apoſtolical Laws themſelves, and further ought to be prohibited by the Authority of Superiors.

VII. *Concerning*

20.

Præceptum amoris Dei per ſe tantùm obligat in articulo mortis. Cenſura Guimen. Edit. Pariſ. 1665. p. 6.

21.

Præceptum affirmativum amoris Dei & proximi non eſt ſpeciale, ſed generale, cui per aliorum præceptorum adimpletionem ſatisfit. Ibidem.

CENSURA.

Hæ propoſitiones ſunt ſcandaloſæ, pernicioſæ, piarum aurium offenſivæ, erroneæ, impiæ, primum & ſummum mandatum irritum faciunt, atque Evangelicæ legis ſpiritum extinguunt.

V.

De PROXIMI DILECTIONE.

22.

NON tenemur proximum diligere actu interno & formali . . . . Præcepto proximum diligendi ſatisfacere poſſumus per ſolos actus externos. Innoc. 10. & 11.

23.

Si cum debitâ moderatione facias, potes abſque peccato mortali de vita alicujus triſtari, & de illius morte naturali gaudere, illam inefficaci affectu petere & deſiderare, non quidem ex diſplicentiâ perſonæ, ſed ob aliquod temporale emolumentum. 13. Innoc.

24.

Licitum eſt abſoluto deſiderio cupere mortem patris, non quidem ut malum patris, ſed ut bonum cupientis, quia nimirum ei obventura eſt pinguis hæreditas. 14. Innocent.

25.

Injuriarum condonatio commendatur nobis ut quid perfectius, ſicut commendatur virginitas præ conjugio.

CENSURA.

Harum propoſitionum doctrina ſcandaloſa & pernicioſa eſt, piarum aurium offenſiva, & ſecundo caritatis præcepto contraria, reſpectivè hæretica, & omnem vel in ipſis parentibus & liberis humanitatis ſenſum extinguens.

VI.

De FESTIS.

26.

PRæceptum ſervandi feſta non obligat ſub mortali, ſepoſito ſcandalo, ſi abſit contemptus. 52. Innoc. Cenſ. Lovan. 1653. Prop. 8.

CENSURA.

Hæc propoſitio eſt ſcandaloſa, ad violandas leges tum civiles, tum Eccleſiaſticas vel etiam Apoſtolicas viam aperit, ac proinde ſuperiorum autoritate prohibenda.

VII.

Concerning HOMICIDE.

27.

IT is lawful for a Son to rejoyce for the Parricide committed by him, when drunk, upon the perſon of his Parent, becauſe of the great Wealth that he is to be poſſeſs'd of thereby, as his Heir.

The CENSURE.

This Propoſition is falſe and ſcandalous, abominable, contrary to that Duty that is owing to Parents, and opens a way to Cruelty and Covetouſneſs.

28.

It is lawful to a *Religious*, or one of the Clergy, to kill the Perſon, who calumniates him with grievous Crimes; or threatens to ſpread Scandals upon his Religion, when no other method of defence is in his power: As for inſtance, if the Calumniator be prepar'd publickly, and before Men of Integrity, to fix the aforeſaid Crimes upon the *Religious*, or his Religion, unleſs he be murthered.

29.

It is lawful to kill a Man who is guilty of falſe Accuſation, falſe Witneſſes, as alſo a Judg, from whom any unjuſt Sentence is certainly to be denounc'd; if the innocent perſon cannot any other way eſcape the danger.

The CENSURE.

Theſe two Propoſitions are ſcandalous, erroneous; openly contradict the Decalogue; give countenance to Murther, and deſign the certain deſtruction of Magiſtracy, as alſo of humane Society.

30.

That Husband who apprehends his Wife in Adultery, and kills her by his own Authority, does not ſin.

The CENSURE.

This Propoſition is erroneous, and approves of Cruelty and private Revenge.

31.

It is lawful for a Man of Honour to kill his Aggreſſor, who endeavours to diſgrace him, if he cannot avoid the Calumny by any other means: And the ſame thing is to be ſaid, if he gives him a Box o'th' Ear, or ſtrikes him with a Cudgel, and after having given the Box o'th' Ear, or cudgel'd him, makes his eſcape.

The CENSURE.

This Propoſition is ſcandalous, erroneous, ſubſervient to worldly Honour, and excuſes Revenge and Homicide.

32.

It is lawful to procure Abortion before the *Fœtus* have life, leſt a Girl found to be with Child be put to death, or made infamous.

33

It ſeems probable, that every *Fœtus*, while it is in the Womb, wants a rational Soul, and then firſt begins to have it, when it is born; and conſequently it muſt be ſaid, that Homicide is not committed in any Abortion.

The

VII.

De HOMICIDIO.

27.

LIcitum est filio gaudere de parricidio parentis à se in ebrietate perpetrato, propter ingentes divitias inde ex hæreditate consecutas. 15. *Innocent.*

CENSURA.

Hæc propositio est falsa, scandalosa, execranda, pietati erga parentes contraria, viam crudelitati & avaritiæ aperiens.

28.

Est licitum religioso vel clerico calumniatorem gravia crimina de se, vel de suâ religione spargere minantem occidere, quando alius modus defendendi non suppetit, uti suppetere non videtur, si calumniator sit paratus vel ipsi religioso, vel ejus religioni publicè, & coram gravissimis viris prædicta impingere, nisi occidatur. 18. *Alex.* Cens. Lovan. 1653. Prop. 7.

29.

Licet interficere falsum accusatorem, falsos testes, ac etiam judicem, à quo iniqua certò imminet sententia, si aliâ viâ non potest innocens damnum evitare. 18. *Alex.* Cens. Lovan. 1657. Prop. 5.

CENSURA.

Hæc duæ propositiones sunt scandalosæ. erroneæ. Decalogo apertè repugnant, cædibus patrocinantur, & Magistratibus, ipsique humanæ societati certam perniciem intentant.

30.

Non peccat maritus occidens propriâ authoritate uxorem in adulterio deprehensam: 19. *Alexand.*

CENSURA.

Hæc propositio est erronea, crudelitatem privatamque vindictam approbat.

31.

Fas est viro honorato occidere invasorem qui nititur calumniam inferre, si aliter hæc ignominia vitari nequit: idem quoque dicendum si quis impingat alapam, vel fuste percutiat, & post impactam alapam vel ictum fustis fugiat. 30. *Innoc.* Cens. Lovan. 1657. Prop. 4.

CENSURA.

Hæc propositio est scandalosa, erronea, mundano honori servit, ultionem & homicidia excusat.

32.

Licet procurare abortum ante animationem fœtus, ne puella deprehensa gravida occidatur, aut infametur. 15. *Innoc.* Cens. Lovan. 1657. Prop. 9

33.

Videtur probabile omnem fœtum, quandiu in utero est, carere animâ rationali, & tunc primùm incipere eandem habere cùm paritur; ac consequenter dicendum in nullo abortu homicidium committi- 35. *Innoc.* Cens. Lovan. 1657. Prop. 6.

The CENSURE.

These Propositions are scandalous, erroneous, apt to procure horrible Homicides and Parricides; for to prohibit a Child to be born, hastens its Murther, and it matters not whether a Man takes away the Life of a Child after it is born, or to hinder it from being born.

34.

I may regularly kill a Thief for the preservation but of one Crown.

35.

It is lawful both for an Heir, and a Legatee so to defend himself (tho' the defence end in Murther) against him, who unjustly hinders his possession of the Inheritance, or the payment of the Legacy; as it is likewise lawful for one who hath a Right to a Bishops Throne; or a Prebend, against him who unjustly hinders the Possession of them.

36.

It is lawful to defend (tho' in the defence Murther be committed) non only a Man's Life, but his temporal Goods, if the loss of them be of the greatest Damage - - - - we confess it is seldom lawful for Ecclesiastics so to do - - - but if at any time such a Calamity (*i. e.* a most grievous Damage) should happen, it is lawful even for them to defend such Goods by killing the Thief.

The CENSURE.

These Propositions are contrary to the Law of God, and the divinely institnted Order of Charity, pernicious and erroneous.

37.

When another Man hath determin'd to kill thee, and hath discover'd it to another, but hath not begun to put it in execution, thou mayst prevent him (by killing him) if thou canst not otherways escape him: As for example, if a Husband hath a Dagger under his Pillow to kill his Wife by night; if a Man hath prepar'd a Cup of Poyson for thee to drink; or one King have equipt a Fleet against another.

38.

If he hath not yet his Weapons in a readiness, but has only determin'd firmly and effectually to take away thy Life, and this comes to thy knowledg, either by Divine Revelation, or by some Discovery confidingly made to Friends, thou mayst prevent him; because by that Determination, tho' it be purely internal, he is, upon good grounds, to be reckon'd the Aggressor.

The CENSURE.

The Doctrin contain'd in these two Propositions is contrary to the Law of Nature, the Divine Law, to positive Sanctions, and the Law of Nations; it smooths the way to abominable Murthers and Fanaticism; disturbs human Society, and creates most eminent danger to Kings.

39.

Where is there any express written Permission from God, that Kings or States may execute Criminals? Is it in Scripture, or Tradition? Is it an Article of Faith? If we are led to it only by the Light of Nature, it is plain, that by the same natural Light we may judg, what is lawful for every private Man in killing the Aggressor; not only of his Life, but of his Honour and Estate.

The CENSURE.

The Doctrin contain'd, and infer'd in this Proposition, is scandalous, erroneous, and heretical; injurious to Kings and Commonwealths; and subjects the Lives of Men, and the Decrees of Morality, to vain Arguings and Rules.

CENSURA.

Hæ Propoſitiones ſunt ſcandaloſæ, erroneæ, infandis homicidiis & parricidiis procurandis aptæ: homicidii *enim* feſtinatio eſt prohibere naſci; nec refert natam quis eripiat animam, an naſcentem diſturbet. *Tertul.* Apol. c. 9.

34.

Regulariter occidere poſſum furem pro conſervatione unius aurei. 31. *Innoc.*

35.

Licitum eſt tam hærædi quàm legatario contra injuſtè impedientem ne vel hæreditas adeatur, vel legata ſolvantur, ſe taliter defendere, (defenſione occiſivâ) ſicut & jus habenti in cathedram vel præbendam contra eorum poſſeſſionem injuſtè impedientem. 33. *Innoc.* Cenſ. Lovan. 1653. Prop. 13.

36.

Non ſolùm vitam ſed etiam bona temporalia, quorum jactura eſſet damnum graviſſimum, licitum eſt defenſione occiſivâ defendere - - - - Fatemur rariùs licitum eſſe Eccleſiaſticis - - - - Si tamen aliquando futurum contingat tale malum, (id eſt graviſſimum damnum) etiam ipſis licitum erit bona iſta cum occiſione furis defendere.

CENSURA.

Hæ propoſitiones legi Dei & ordini caritatis divinitùs inſtituto contrariæ ſunt, pernicioſæ & erroneæ. Exod. xxii. 2, 3.

37.

Quando quis decrevit te occidere, & hoc alicui manifeſtavit, ſed nondum cœpit id exequi, potes eum prævenire, (occidendo) ſi aliter non potes effugere: ut ſi maritus pugionem habeat ſub cervicali ad occidendam noctu conjugem; ſi quis venenum tibi propinandum paraverit; ſi Rex unus adverſus alium claſſem adornarit.

38.

Si arma quidem necdum paravit, ſed habet tantùm decretum firmum & efficax te occidendi, quod tibi vel revelatione divinâ, vel manifeſtatione confidenter amicis factâ innoteſcat, potes prævenire; quia per iſtud decretum etſi purè internum ſufficienter cenſetur eſſe aggreſſor.

CENSURA.

Doctrina his duabus propoſitionibus contenta juri naturali divino, poſitivo & Gentium contraria eſt, nefandis cædibus & Fanaticiſmo viam ſternens, ſocietatis humanæ perturbativa, Regibus quoque præſentiſſimum periculum creat.

39.

Ubi eſt ſcripta expreſſa permiſſio à Deo ut Reges & Reſpublicæ poſſint interficere reos? An eſt in Scripturâ? An in Traditione? Eſt ne fidei articulus? Si ſolo lumine naturali eò ducimur, patere ut ex eodem lumine naturali judicemus, quid cuique privato liceat in occidendo aggreſſore non ſolùm vitæ, verùm etiam honoris & rei.

CENSURA.

Doctrina hac propoſitione contenta & illata ſcandaloſa eſt, erronea & hæretica, Regibus & Rebuſpublicis injurioſa, vanis ratiociniis & regulis vitam hominum & morum decreta ſubjiciens.

VIII.

Concerning DUELLING.

40.

A Man of Honour may accept of a Challenge, when 'tis ſent, that he may preſerve himſelf in the Eſteem of others, from the infamous Name of Cowardiſe.

41.

He may alſo ſend a Challenge, if he hath no other way to defend his Reputation.

The CENSURE.

The Doctrin contained in theſe Propoſitions is falſe, ſcandalous, contrary to the Laws of God, and of Man, both Eccleſiaſtical and Civil; and alſo contrary to the Law of Nature.

IX.

Concerning CHASTITY.

42.

IT ſeems ſo clear, that Fornication has not in it ſelf any Malignity, and is only evil, becauſe forbidden, that the contrary ſeems to be altogether diſſonant to Reaſon.

43.

To lye with a marryed Woman, with the Conſent of her Husband, is not Adultery, and therefore it is ſufficient for the Man in Confeſſion to ſay he hath committed Fornication.

The CENSURE.

The Doctrin contained in theſe Propoſitions is ſcandalous, pernicious, offenſive to chaſte and pious Ears, and erroneous.

44.

Suſanna, when under force, and fear of Infamy, and Death, might ſay; I do not conſent to the Act, but I will be paſſive, and hold my peace, that you may not defame, or cauſe me to be put to death - - - - perchance *Suſanna* was either ignorant of this, or did not think on't; for ſo many honeſt and chaſt Virgins think themſelves guilty, and that they give their conſent to the *Debochées*, if they do not cry out, and make reſiſtance with their Hands, and utmoſt force - - - - - *Suſanna* in ſo great a danger of Infamy, or Death, might behave her ſelf negatively, and permit them to fulfil their Luſt upon her, if ſo be by an internal Act ſhe did not conſent to it, but deteſted and abominated it; becauſe Life and Honou are a greater good, than Modeſty, and therefore it is lawful to expoſe the one in the defence of the other.

The CENSURE.

This Propoſition is raſh, ſcandalous, offenſive to the Ears of chaſt Perſons, erroneous, and contrary to the Law of God.

VIII.

De DUELLO.

40.

VIR equestris ad duellum provocatus potest illud acceptare, ne timiditatis notam apud alios incurrat. 2. *Alex.* Cens. Lovan. 1653. Prop. 15.

41.

Potest etiam duellum offerre, si non aliter honori consulere possit. Censur. Guimen. pag. 5.

CENSURA.

Doctrina his propositionibus contenta falsa est, scandalosa, contraria juri divino & humano, tam ecclesiastico quàm civili, imò & naturali.

IX.

Circa CASTITATEM.

42.

TAM clarum videtur fornicationem secundùm se nullam involvere malitiam, & solùm esse malam, quia interdicta, ut contrarium omninò rationi dissonum videatur. 48. *Innocent.*

43.

Copula cum conjugata consentiente marito non est adulterium; adeóque sufficit in confessione dicere se esse fornicatum. 50. *Innoc.* Cens. Lovan. 1653. Prop. 3.

CENSURA.

Doctrina his propositionibus contenta scandalosa est, perniciosa, castarum & piarum aurium offensiva & erronea.

44.

In hac vi & metu infamiæ mortisque poterat Susanna dicere; non consentio actui, sed patiar & tacebo, ne me infametis & adigatis ad mortem - - - - Forte Susanna id vel nesciebat vel non cogitabat: sic enim honestæ castæque virgines putant se esse reas, seque consentire lenonibus, si non clamore, manibus, totisque viribus resistant - - - - Potuisset Susanna in tanto periculo infamiæ & mortis negativè se habere, & permittere in se eorum libidinem, modò interno actu in eam non consensisset, sed eam detestata & execrata fuisset; quia majus bonum est vita & fama, quàm pudicitia; unde hanc pro illa exponere licet.

CENSURA.

Hæc propositio temeraria est, scandalosa, castarum aurium offensiva, erronea, & legi Dei contraria.

X.

Concerning Theft, Filthy Lucre, *and the* Corrupting of Judges.

45.

IT is permitted to rob not only in extreme Neceſſity, but in great Want.

The CENSURE.

This Propoſition, as it permits Theft in great Neceſſity, is falſe, raſh, and pernicious to the publick Weal.

46.

Men and Maid-Servants living in the Houſe with their Maſters, may privately take from them as much as will make Satisfaction for their Work, which they judg to be more worth than the Wages they receive.

The CENSURE.

This Propoſition is falſe, opens a Gap to Thefts, and ſhakes the Integrity of Servants.

47.

A Mans Wife may ſteal Money from her Husband, even to maintain her play, if the Woman be of ſuch condition, that her play may be reckon'd honeſt, and decent, even with her Victuals, and Alimony.

The CENSURE.

This Propoſition is raſh, ſcandalous, and diſturbs the Peace of Families. And as for that which is added concerning the comparing Play with Victuals, it joyns the worſt Arts of Cozenage to the Iniquity of Theft; and introduces ſuch Neceſſities into Human Life, as are abhorrent from Chriſtian Simplicity and Honeſty.

48.

No Man is bound, under the Penalty of Mortal Sin, to reſtore what was ſtoln in little Parcels, tho the Sum-Total amount to a great deal.

The CENSURE.

This Propoſition is falſe, pernicious, and approves even greater Thefts.

49.

He who moves or induces another to do a great Wrong to a Third Perſon, is not bound to make reſtitution of what he hath wrong'd him of.

50.

Altho it be fully known to the perſon, to whom a Deed of Gift is made, that the Goods are made over with an intention to cheat the Creditors of him, who makes the Deed, he is not bound to make reſtitution, unleſs he hath perſuaded to, or induc'd the making that Deed of Gift.

The CENSURE.

Theſe Propoſitions are falſe, raſh, patronize Fraud and Cozenage, and are repugnant to the Laws of Juſtice.

51.

Charmers, Enchanters, and the like ſort of Cheats (Magicians, Profeſſors of Judiciary-Aſtrology, Soothſayers, Interpreters of Dreams) having gotten Money by any of thoſe evil Arts, may lawfully keep ſuch Goods, as they have acquir'd by ſuch means.

X.

De Furto, turpi Lucro, & Judicum corruptelis.

45.

PErmiſſum eſt furari non ſolùm in extrema neceſſitate, ſed etiam in gravi. 36. *Innoc.* Cenſ. Lov. 1657. Prop. 8. Cenſ. Guimen. *p.* 18.

CENSURA.

Hæc propoſitio quatenus furtum permittit in gravi neceſſitate falſa eſt, temeraria, & Reipublicæ perniciosa.

46.

Famuli & famulæ domeſticæ poſſunt occultè heris ſuis ſurripere ad compenſandam operam ſuam, quam majorem judicant ſalario, quod recipiunt. 37. *Innoc.* Cenſ. Lovan. 1657. Prop. 9.

CENSURA.

Hæc propoſitio falſa eſt, furtis viam aperit, & famulorum fidem labefactat.

47.

Poteſt uxor viro ſurripere pecuniam, etiam ad ludendum, ſi mulier talis ſit conditionis, ut ludus honeſtus pari loco cum alimentis ac victu habeatur. *Vic. Gen.* Pariſ. Cenſ. Apol. *p.* 18.

CENSURA.

Hæc propoſitio temeraria eſt, ſcandaloſa, & familiarum pacem perturbat. Quod autem de ludo alimentis æquiparando additur, furti iniquitati peſſimas fallendi artes adjungit; & in vitam humanam neceſſitates inducit à Chriſtiana ſimplicitate & honeſtate abhorrentes.

48.

Non tenetur quis ſub pœna peccati mortalis reſtituere quod ablatum eſt per pauca furta, quantumcunque ſit magna ſumma totalis. 38. *Innoc.* Cenſ. Lov. 1653. Prop. 16.

CENSURA.

Hæc propoſitio eſt falſa, perniciosa, & furta etiam gravia approbat.

49.

Qui alium movet aut inducit ad inferendum grave damnum tertio, non tenetur ad reſtitutionem iſtius damni illati. 39. *Innoc.* Cenſ. Lov. 1657. Prop. 32.

50.

Etiamſi donatario perſpectum ſit bona ſibi donata à quopiam, eâ mente ut creditores fruſtretur, non tenetur reſtituere, niſi eam donationem ſuaſerit, vel ad eam induxerit. *Vic. Gen.* Pariſ. Cenſ *pag.* 16.

CENSURA.

Hæ propoſitiones falſæ ſunt, temerariæ, fraudibus & dolis patrocinantur, & juſtitiæ regulis repugnant.

51.

Incantatores, aliique ejuſmodi deceptores (Magi, Aſtrologiæ judiciariæ profeſſores, Arioli, Conjectores) ex peſſimis quibuſque artibus captantes lucrum, licitè ſervare poſſunt bona his mediis acquiſita.

CENSURA

The CENSURE.

This Propoſition being underſtood of thoſe falſe, and deceitful Arts aforeſaid, is falſe, raſh, and apt to cheriſh thoſe Diabolical Fallacies.

52.

When Two perſons at Law have each for himſelf Opinions equally probable, the Judg may receive Money for giving his Sentence in favour of one of the litigant Parties againſt the other.

53.

Judges may take Gifts from the Parties at Law, and are not bound to reſtore what they have received for pronouncing an unjuſt Judgment.

The CENSURE.

Theſe Propoſitions are falſe, pernicious, contrary to the Word of God, and are introductive of Corruption of Judges.

XI.

Concerning USURY.

54.

THE Contract *Mohatra* (*ſuch a Contract, as a Merchant makes, when he ſells Goods at a greater price to be paid at a certain day, and preſently, the ſame Contract being in force, buys them back again for ready Money at a lower price*) is lawful even in reſpect of the ſelf ſame Perſon, when the Contract of re-ſelling the Goods was made beforehand, with the intention of getting by it.

55.

Whereas Ready Money is of more value than Money to be paid at a day, and there is no Man, who does not more highly value preſent Money, than that which is in Expectancy, the Lender may exact from the Borrower ſomewhat beyond the principal Sum, and on that account be excuſed from the Sin of Uſury.

56.

That is not Uſury, when any thing beſide the Principal is exacted, as due upon the account of Benevolence and Gratitude ; but only, if it be exacted as due upon the account of Juſtice.

57.

It is lawful for the Lender to exact ſomething beſides the Principal, if he obliges himſelf not to call in his Money till ſuch a time.

58.

It is as lawful to exact the yearly Income of an Eſtate morgaged for a certain number of Years, as to exact the perpetual Income of a perpetual Alienation.

The CENSURE.

Theſe Propoſitions, in which thro the change of the names of Lending *and* Uſury, *tho the thing be the ſame, by falſe Sales and Alienations, and counterfeit Partnerſhips, and the like Arts and Frauds, the Force of God's Law is baffled, do contain falſe, ſcandalous, and cavilling Doctrins, pernicious in practice, palliating Uſuries, contrary to God's written Word, and Tradition, now reprobated by the* Gallican *Clergy, and often condemn'd by the Decrees of Councils and Popes.*

59. Uſury

CENSURA.

Hæc propoſitio intellecta de prædictis falſis ac deceptoriis artibus falſa eſt, temeraria, fovendis fallaciis etiam diabolicis idonea.

52.

Quando litigantes habent pro ſe opiniones æquè probabiles, poteſt judex pecuniam accipere pro ferendâ ſententiâ in favorem unius præ alio. 26. *Alex.* Cenſ. Lovan. 1657. Prop. 11

53.

Poſſunt judices accipere munera à litigantibus, nec tenentur reſtituere quæ acceperint ad pronuntiandam ſententiam injuſtam. *Vic. Pariſ.* Cenſ. p. 13. Senon. p. 14. num. 10. & 11.

CENSURA.

Hæ propoſitiones falſæ ſunt, pernicioſæ, verbo Dei contrariæ & judicum corruptelas inducunt.

XI.

De USURA.

54.

Contractus Mohatra (*id eſt ille contractus quo à mercatore res majore pretio ad certum tempus ſolvendo diſtrahuntur, ac ſtatim ab eodem, ſtante eo contractu, minore pretio, præſente pecuniâ redimuntur*) licitus eſt etiam reſpectu ejuſdem perſonæ, & cum contractu retrovenditionis prævio inito, cum intentione lucri. 40. *Innoc.* Cenſ. Lovan. 1657. Prop. 14. Cenſ. *Vic. Gen.* Pariſ. p. 13, 14, & ſeq. Cenſ. *Apol. Fac.* Pariſ. 1658. p. 15. Cenſ. *Guimen.* p. 8.

55.

Cùm numerata pecunia pretioſior ſit numerandâ, & nullus ſit, qui non majoris faciat pecuniam præſentem quàm futuram, poteſt creditor aliquid ultrà ſortem à mutuatario exigere, & eo titulo ab uſurâ excuſari. 41. *Innoc.* Cenſ. præd.

56.

Uſura non eſt dum ultrà ſortem aliquid exigitur tanquam ex benevolentia & gratitudine debitum; ſed ſolùm ſi exigatur tanquam ex juſtitia debitum. 42. *Innoc.* præd. Cenſ. Lov. 1657. Prop. 13.

57.

Licitum eſt mutuanti aliquid ultrà ſortem exigere, ſi ſe obliget ad non repetendam ſortem uſque ad certum tempus. 42. *Alex.* Cenſ. præd.

58.

Tam licet ex alienatione per aliquot annos cenſum annuum exigere, quàm licet exigere cenſum perpetuum ex alienatione perpetuâ. Præd. Cenſ. Et Bituric. 1659. tit. 7.

CENSURA.

Hæ propoſitiones in quibus mutato tantum Mutui & Uſuræ nomine, licet res eodem recidat, per falſas venditiones & alienationes, ſimulataſque ſocietates, aliaſque ejuſmodi artes & fraudes vis divinæ legis eluditur, doctrinam continent falſam, ſcandaloſam, cavillatoriam, in praxi pernicioſam, palliativam uſurarum, verbo Dei ſcripto ac non ſcripto contrariam, jam à Clero Gallicano reprobatam, Conciliorum ac Pontificum decretis ſæpe damnatam. Procès Verbal du Clergé en 1657. p. 1268.

59.

Uſury, tho prohibited to the Jews, is notwithſtanding not forbidden to Chriſtians, the old judicial Law being aboliſht by Chriſt.

The CENSURE.

This Propoſition is contrary to the Word of God, and deſtroys the Perfection of the New Law, and the Brotherhood of all Nations united in Chriſt.

XII.

Concerning Falſe Teſtimony, Lying, *and* Perjury.

60.

WHen there is cauſe, it is lawful to ſwear, without an intention of ſwearing, whether the matter be trifling, or of moment.

61.

He, who hath not an intention to ſwear, tho he ſwear falſly, is not perjur'd, altho he be guilty of another Crime, *viz.* Lying.

62.

He, who ſwears with an intention not to bind himſelf, is not bound by virtue of that Oath.

The CENSURE.

Theſe Propoſitions are raſh, ſcandalous, pernicious, deluſive of Truth and Integrity, and contrary to the Decalogue.

63.

If any perſon, either alone, or in company, either of his own accord, or being askt, either in ſport, or for any other end, ſhall ſwear, that he hath not done ſuch a thing, which in reality he hath done, underſtanding by the help of Mental Reſervation ſome other thing, which he hath not done, or ſome other way different from that, in which it was done, or any other thing added to it, which is true, he is not guilty in truth of Lying or Perjury.

64.

There is a juſt cauſe to uſe ſuch Equivocations, as often as there is need, or they are of advantage for the preſervation of the Health of the Body, Reputation, or Eſtate, or for the promoting of any other act of Virtue; ſo that the concealing of the Truth be accounted at that time expedient and favourable.

The CENSURE.

Theſe Propoſitions are raſh, ſcandalous, pernicious, deluſive, erroneous, and open a gap to lying Frauds, and Perjuries, and are contrary to the Holy Scriptures.

65.

He, who by virtue of Commendations, or Bribes, is promoted to be a Magiſtrate, or any other publick Office, may with a Mental Reſervation take an Oath, which by the King's Command uſes to be required from ſuch perſons, not having any regard at all to the intention of him that requires it; becauſe he is not bound to confeſs a Crime that is hid.

The CENSURE.

This Propoſition is ſcandalous, pernicious, paronizes Mens Ambition, excuſes Perjuries, and oppoſes publick Authority contrary to the Law of God.

66.

The Patriarchs, and Prophets, the Angels, and Chriſt himſelf, not only juſt and holy Men have us'd Equivocations, double Meanings, and mental Reſervations.

The CENSURE.

This Propoſition is ſcandalous, raſh, confounds thoſe things which were either myſtically, prophetically, parabolically, or according to the Rules of Oeconomy, ſaid or conce.l'd

59.

Uſura etſi eſſet prohibita Judæis, non tamen Chriſtianis, lege veteri in judicialibus præceptis abolitâ per Chriſtum.

CENSURA.

Hæc Propoſitio verbo Dei contraria eſt, novæ legis perfectionem & Gentium omnium in Chriſto adunatarum fraternitatem tollit.

XII.

De Falſo Teſtimonio, Mendacio, & Perjurio.

60.

CUM causâ licitum eſt jurare ſine animo jurandi, ſive res ſit levis, ſive ſit gravis. 25. Innocent.

61.

Qui jurandi intentionem non habet, licet falsò juret, non pejerat, etſi alio crimine tenetur, putà mendacii alicujus.

62.

Qui jurat cum intentione non ſe obligandi, non obligatur ex vi juramenti.

CENSURA.

Hæ Propoſitiones ſunt temerariæ, ſcandaloſæ, pernicioſæ, bonæ fidei illudentes, & Decalogo contrariæ.

63.

Si quis vel ſolus, vel coram aliis, ſive interrogatus, ſive propriâ ſponte, ſive recreationis causâ, ſive quocumque alio fine, juret ſe non feciſſe aliquid, quod reverâ fecit, intelligendo intra ſe aliquid aliud quod non fecit, vel aliam viam ab eâ. in quâ fecit, vel quodvis aliud additum verum, reverâ non mentitur, nec eſt perjurus. 26. *Innoc.* Cenſ. Lovan. 1653. Prop. 5.

64.

Cauſa juſta utendi his amphibologiis eſt quoties id neceſſarium, aut utile ad ſalutem corporis, honorem, res familiares tuendas, vel ad quemlibet alium actum virtutis; ita ut veritatis occultatio cenſeatur tunc expediens & ſtudioſa. 27. Innocent.

CENSURA.

Hæ Propoſitiones temerariæ ſunt, ſcandaloſæ, pernicioſæ, illuſoriæ, erroneæ, mendaciis, fraudibus & perjuriis viam aperiunt, & ſacris Scripturis adverſantur.

65.

Qui mediante commendatione, vel munere ad magiſtratum vel officium publicum promotus eſt, poterit cum reſtrictione mentali præſtare juramentum, quod de mandato Regis à ſimilibus ſolet exigi, non habito reſpectu ad intentionem exigentis; quia non tenetur fateri crimen occultum. 28. *Innoc.* Cenſ. Lovan. 1657. Prop. 29.

CENSURA.

Hæc Propoſitio ſcandaloſa eſt, pernicioſa, patrocinatur humanæ ambitioni, perjuria excuſat, publicæ poteſtati contra Dei mandatum adverſatur.

66.

Patriarchæ & Prophetæ, Angeli, ipſe Chriſtus, nedum viri juſti & ſancti æquivocationibus, ſive amphibologiis & reſtrictionibus mentalibus uſi ſunt.

CENSURA.

Hæc propoſitio ſcandaloſa eſt, temeraria, myſticè, propheticè, parabolicè, ſive œconomicè ad inſinuandam altiùs veritatem dicta vel tacita cum vulgaribus geſtis confundit,

real'd, for the deeper Inſinuation of the Truth, with vulgar Actions, expoſes to Scorn the Doings of the Holy Fathers, is injurious even to the Angels, contumelious towards our Bleſſed Lord, and impious.

XIII.

Of CALUMNY.

67.

IT is probable, that that Man does not ſin mortally, who fixes a falſe Crime upon another, that he may defend his own Right and Honour: and, if this be not probable, ſcarce any one Opinion in Divinity will be probable.

The CENSURE.

The Doctrin of this Propoſition is falſe, raſh, ſcandalous, erroneous, opens a wide Door to all Calumniators and Impoſtors; and clearly detects what wicked Opinions are introduced under the Name of Probability.

XIV.

Concerning thoſe who are Aſſiſtants in Wickedneſs.

18.

A Servant who knowingly lends his Shoulders to help his Maſter to get into a Window to commit a Rape upon a Virgin, and is ſubſervient to him often in bringing him a Ladder, in opening a Door, or co-operating with him in things of the like Nature, does not ſin mortally, if he does ſo out of Fear of ſome notable Detriment; for inſtance, leſt his Maſter ſhould uſe him ill, or look angrily on him, or turn him out of Doors.

The CENSURE.

This Propoſition is ſcandalous, pernicious, plainly contrary to the Words of our Lord and of the Apoſtles, and heretical; for what ſhall a man give in exchange for his ſoul? *And* they are worthy of death not only who do thoſe things, but alſo who conſent to them who do them.

XV.

Of Simony, *and the* Collation *of* Benefices.

69.

IT is not contrary to Juſtice not to beſtow Eccleſiaſtical Benefices *gratis*, becauſe the Patron, who preſents to thoſe Eccleſiaſtical Benefices for ſo much Mony, does not exact that Sum for beſtowing the Benefice, but as it were for ſuch a temporal Eſtate, which he was not bound to beſtow.

70.

To give Temporal for Spiritual is not *Simony*, when the temporal is not given as the Price, but only as the motive of conferring or effecting that which is ſpiritual; as alſo when the temporal is only a gratuitous Compenſation for the ſpiritual; or *è contra*.

71.

And this takes place, if the temporal be the principal Motive of giving the ſpiritual, yea although it ſhould be the end of the ſpiritual Thing, ſo as it ſhould be of greater Value than that which is ſpiritual.

The CEN-

confundit, SS. Patrum acta ludibrio vertit, ipsis etiam Angelis injuriosa, erga Christum contumeliosa & impia.

XIII.

De CALUMNIA.

67.

PRobabile est non peccare mortaliter qui imponit falsum crimen alicui, ut suam justitiam & honorem defendat; & si hoc non sit probabile, vix ulla erit opinio probabilis in Theologiâ. 44. *Innoc.* Cens. præd. Apol. Lov. 1657. Prop. 3.

CENSURA.

Hujus propositionis doctrina falsa est, temeraria, scandalosa, erronea, spatiosam calumniatoribus & impostoribus portam aperit; & clarè detegit quàm nefaria placita Probabilitatis *nomine inducantur.*

XIV.

De Adjuvantibus ad Flagitia.

68.

FAmulus, qui submissis humeris scienter adjuvat herum suum ascendere per fenestras ad stuprandam virginem, & multoties eidem subservit deferendo scalam, aperiendo januam, aut quid simile cooperando, non peccat mortaliter, si id faciat metu notabilis detrimenti, putà ne à domino malè tractetur, ne torvis oculis aspiciatur, ne domo expellatur. 15. *Innoc.* Cens. Paris. Apol. *pag.* 15.

CENSURA.

Hæc propositio scandalosa est, pernicioſa, verbis Dominicis & Apostolicis apertè contraria & hæretica; quam *enim* dabit homo commutationem pro animâ suâ? & digni sunt morte non solùm qui ea faciunt, sed etiam qui consentiunt facientibus. Mat. xvi. 26. Rom. I. 32.

XV.

De Simonia, & Beneficiis conferendis.

69.

NON est contra justitiam beneficia Ecclesiastica non conferre gratis, quia collator conferens illa beneficia Ecclesiastica, pecuniâ interveniente, non exigit illam pro collatione beneficii, sed veluti pro emolumento temporali, quod tibi conferre non tenebatur. 72. *Alex.* Cens. præd. Apol. & Guim. p. 7.

70.

Dare temporale pro spirituali non est Simonia, quando temporale non datur tanquam pretium, sed duntaxat tanquam motivum conferendi, vel efficiendi spirituale; vel etiam quando temporale sit solùm gratuita compensatio pro spirituali, aut è contra. 45. *Innoc.* Cens. Lov. 1657. Prop. 13.

71.

Et id quoque locum habet, etiamsi temporale sit principale motivum dandi spirituale, imò etiamsi sit finis ipsius rei spiritualis, sic ut illud pluris æstimetur quàm res spiritualis. 46. *Innocent.* Et præd. Cens.

The CENSURE.

These Propositions are rash, scandalous, pernicious, erroneous, introductive of the Simoniacal Heresie condemn'd by the Holy Scriptures, Canons, and Papal Constitutions, the Name only being chang'd, by the deceitful direction of the Mind, or Intention.

72.

When the *Council of Trent* hath affirm'd, that those Men sin mortally, having made themselves Partakers of other Mens Sins, who promote to Ecclesiastical Preferments not those whom they judg most worthy, and of greatest Use to the Church: The Council either, First, by that word, *more worthy*, intended to signifie nothing else but the Dignity of those, who were to be elected, using the Comparative degree for the Positive; or Secondly, by an improper way of speaking put in the more worthy to exclude the unworthy, not the worthy; or Thirdly, spoke only of a Case, wherein there is a Competition.

The CENSURE.

This Proposition is contrary to the Council of Trent, *an Enemy to the Benefit of the Church, and the Salvation of Souls, which principally depends upon the Choice of her Pastors.*

XVI. *Concerning the* Sacrifice of the Mass, *and the* Holy Communion.

73.

HE sufficiently obeys the Command of the Church as to the hearing Divine Service, who hears two parts of it, yea four at once from several Priests celebrating.

The CENSURE.

This Proposition is absurd, scandalous, delusive, and repugnant to the common sense of all Christians.

74.

A Man fulfils that Precept by external Reverence only, tho his Mind be voluntarily fixt upon another, yea, though it be an unlawful Thought.

75.

A Man fulfils the Command to receive once a year, if he sacrilegiously eats our Lord's Body.

The CENSURE.

The Doctrine contained in these two Propositions is rash, scandalous, erroneous, it favours Impiety, and Sacrilege, and makes void the Commands of the Church.

76.

Frequent Confession and Communion is a Mark of Predestination, even in those, who live like Heathens.

The CENSURE.

This Proposition is rash, scandalous, erroneous, impious, and contrary to Holy Writ.

XVII. *Of the* PAROCHIAL-MASS.

77.

NO Man is bound in Conscience to go in his own Parish either to yearly Confession, or to Mass, or to hear the Word of God, or the Divine Laws, the Rudiments of Faith, or the Doctrin of Manners, which are there declar'd and taught in the Catechisings.

78.

Neither Bishops, nor Provincials, or National Councils can make such a Law in this Case, nor can they punish those, who refuse to obey with any Penalties, or Ecclesiastical Censures.

79.

The People by the Decree of the Council of *Trent*, cannot be compell'd by Ecclesiastical Censures and Penalties, to go to their own Parish-Church on *Sundays*, to hear Mass.

The CENSURE.

The Doctrine of these Propositions is false, rash, scandalous, already severely condemn'd by the French *Clergy, is contrary to the holy Canons, the Council of* Trent, *and Apostolical*

CENSURA.

Hæ propoſitiones temerariæ ſunt, ſcandaloſæ, perniciosæ, erroneæ, hæreſim ſimoniacam, ſacrâ Scripturâ, Canonibus & Pontificiis Conſtitutionibuus reprobatam, mutato tantùm nomine, per fallacem mentis ſive intentionis directionem inducunt.

72.

Cùm dixit Concilium Tridentinum eos alienis peccatis communicantes mortaliter peccare qui non quos *digniores* & Eccleſiæ *magis utiles* ipſi judicaverint, ad Eccleſias promovent: Concilium vel primò videtur per hoc *digniores*, non aliud ſignificare velle niſi dignitatem eligendorum, ſumpto comparativo pro poſitivo: vel ſecundò locutione minùs propriâ ponit digniores ut excludat indignos, non verò dignos: vel tantùm loquitur tertiò, quando fit concurſus. 47. *Innocent.* Concil. Trident. Seſſ. 24. cap. 1. *de Reformat.*

CENSURA.

Hæc propoſitio Concilio Tridentino contraria eſt, Eccleſiæ utilitati ac ſaluti animarum, quæ à paſtorum delectu præcipuè pendet, adverſatur.

XVI. De Miſſæ Sacrificio, & Sacra Communione.

73.

SAtisfacit præcepto Eccleſiæ de audiendo ſacro, qui duas ejus partes, imò quatuor ſimul à diverſis celebrantibus audit. 53. *Innoc.* Cenſ. Lovan. 1657. Prop. 17. & Senon. *pag.* 19.

CENSURA.

Hæc propoſitio abſurda eſt, ſcandaloſa, illuſoria, communique Chriſtianorum ſenſui repugnat.

74.

Eidem præcepto ſatisfit per reverentiam exteriorem tantùm, animo licet voluntariè in aliena, imò & prava cogitatione defixo. Cenſ. *Vic. Gen.* Pariſ. *pag.* 18. & 19.

75

Præcepto communionis annuæ ſatisfit per ſacrilegam corporis Domini manducationem. 55. *Innocent.*

CENSURA.

Doctrina his duabus propoſitionibus contenta temeraria eſt, ſcandaloſa, erronea, impietati & ſacrilegio favet, & præceptis Eccleſiæ illudit.

76.

Frequens confeſſio & communio, etiam in his qui gentiliter vivunt, eſt nota prædeſtinationis. 56. *Innocent.*

CENSURA.

Hæc propoſitio temeraria eſt, ſcandaloſa, erronea, impia, & ſacris literis contraria.

XVII. De MISSA PAROCHIALI.

77.

NUllus in ſoro conſcientiæ parochiæ ſuæ intereſſe tenetur, nec ad annuam confeſſionem, nec ad miſſas parochiales, nec ad audiendum Verbum Dei, divinam legem, fidei rudimenta, morumque doctrinam, quæ ibi in Catecheſibus annuntiantur & docentur. Prop. 4. inter ſex damnatas in Comitiis generalibus Cleri Gallic. ann. 1656. *Pag.* 412. *du Procés Verbal.*

78.

Talem legem in hac materia nec Epiſcopi, nec Concilia Provinciarum nec Nationum ſancire; nec delinquentes aliquibus pœnis, aut eccleſiaſticis cenſuris mulctare poſſunt. Prop. 5. ex ſex præd. *pag.* 412. *du meſme Procés Verbal.*

79.

Plebs virtute Concilii Tridentini cogi non poteſt cenſuris & pœnis Eccleſiaſticis, ut eat ad ſuam Parochiam diebus Dominicis ad audiendam Miſſam (parochialem ſcilicet.)

CENSURA.

Harum propoſitionum doctrina falſa eſt, temeraria, ſcandaloſa, jam à Clero Gallicano graviter condemnata, ſacris Canonibus, Concilio Tridentino, & Apoſtolicæ Traditioni contraria,

lical Tradition; *the Apoſtle affirming, that it is our duty, not to* forſake the Aſſembling our ſelves together, as the manner of ſome is.

XVIII. *Concerning* Sacramental *CONFESSION.*

80.

WE are not obliged in the next Confeſſion to name thoſe Sins, which were omitted in a former, or forgotten, by reaſon of the inſtant peril of Death, or for ſome other cauſe.

The CENSURE.

This Propoſition is raſh, erroneous, and derogatory from the Integrity of Confeſſion.

81.

He, who volontarily makes a void Confeſſion, hath obey'd the Precept of the Church.

The CENSURE.

This Propoſition is raſh, erroneous, favours Sacrilege, and baffles the Precepts of the Church.

82.

The Command of the *Council of Trent* enjoyning a Prieſt, before he ſays Maſs to go to Confeſſion, under the Penalty of Mortal Sin, is only a Counſel, not a Precept; by that Particle *before (quamprimum)* is underſtood, where the Prieſt ſhall at his own leiſure make his Confeſſion.

The CENSURE.

This Propoſition is falſe, pernicious, and deſtroys the Decree of the Council of Trent.

83.

We are not obliged to diſcover to a Confeſſor, when he asks it, our Continuance in any Sin.

84.

It is lawful to abſolve ſacramentally thoſe, who make but half a Confeſſion, if there happens to be a great Concourſe of Penitents; for example, as it may fall out on ſome great Feſtival.

The CENSURE.

The Doctrin contain'd in theſe two Propoſitions is falſe, raſh, leads into Error, gives countenance to Sacrilege, is derogatory to Chriſtian Simplicity, the judiciary Authority of Chriſt's Miniſters, the Integrity of Confeſſion, and the Inſtitution and End of the Sacrament it ſelf.

XIX. *Concerning the* Diſpoſitions of the Penitent, *and his* Abſolution, *and concerning the* neareſt Opportunities of being Vicious.

85.

IT is poſſible, that natural Attrition, ſo it be honeſt, is ſufficient.

The CENSURE.

This Propoſition is heretical.

86.

Attrition that ariſes from the Fear of Hell is ſufficient, tho there be not any Love of God, or reſpect to the offending him; becauſe the Attrition it ſelf is honeſt and ſupernatural.

The CENSURE.

This Propoſition, as it excludes from the neceſſary Diſpoſitions to Abſolution all Reſpect to God, who is offended, is raſh, ſcandalous, pernicious, and leads to Hereſie.

87.

The *Council of Trent* hath ſo defin'd, that Attrition, which does not enliven the Soul, and which is ſuppoſed to be without any Love of God, is ſufficient to Abſolution, that it pronounces an Anathema againſt thoſe who deny it.

The CENSURE.

This Propoſition is falſe, raſh, contrary to the Council of Trent, *and leads into Error.*

88. Abſolution

contraria, dicente Apoſtolo; non deſerentes collectionem noſtram, ſicut conſuetudinis eſt quibuſdam. Hebr. x. 25.

XVII. *Circa* Confeſſionem Sacramentalem.

80.

PEccata in confeſſione omiſſa ſeu oblita ob inſtans periculum vitæ, aut ob aliam cauſam, non tenemur in ſequenti confeſſione exprimere. 11. *Alexand.*

CENSURA.

Hæc propoſitio eſt temeraria, erronea, & confeſſionis integritati derogat.

81.

Qui facit confeſſionem voluntariè nullam, ſatisfacit præcepto Eccleſiæ. 14. *Alexand.*

CENSURA.

Hæc propoſitio temeraria eſt, erronea, ſacrilegio favet, & præceptis Eccleſiæ illudit.

82.

Mandatum Concilii Tridentini factum Sacerdoti ſacrificanti ex neceſſitate cum peccato mortali, confitendi quamprimùm, eſt conſilium non præceptum - - - - Illa particula, *quamprimùm*, intelligitur, cùm ſacerdos ſuo tempore confitebitur. *Alexand.* 38, 39. Seſſ. 13. cap. 7.

CENSURA.

Hæc propoſitio eſt falſa, pernicioſa, apertum Concilii Tridentini decretum intervertit.

83.

Non tenemur confeſſario interroganti fateri peccati alicujus conſuetudinem. 58. *Innoc.*

84.

Licet ſacramentaliter abſolvere dimidiatè tantùm confeſſos, ratione magni concurſûs pœnitentium, qualis v. g. poteſt contingere in die magnæ alicujus feſtivitatis. 59. *Innoc.*

CENSURA.

Doctrina his duabus propoſitionibus contenta falſa eſt, temeraria, in errorem inducit, ſacrilegiis favet, Chriſtianæ ſimplicitati, Miniſtrorum Chriſti judiciariæ poteſtati, confeſſionis integritati, atque ipſius Sacramenti inſtitutioni ac fini derogat.

XIX. *Circa* Diſpoſitiones & Abſolutionem Pœnitentis, *circa* Occaſiones proximas.

85.

PRobabile eſt ſufficere attritionem naturalem modò honeſtam. 57. *Innocent.*

CENSURA.

Hæc propoſitio eſt hæretica.

86.

Attritio ex gehennæ metu ſufficit etiam ſine ullâ Dei dilectione, ſine ullo ad Deum offenſum reſpectu; quia talis honeſta & ſupernaturalis eſt.

CENSURA.

Hæc propoſitio quâ à diſpoſitionibus neceſſariis ad abſolutionem excluditur quilibet ad Deum offenſum reſpectus, temeraria eſt, ſcandaloſa, pernicioſa, & in hæreſim inducit.

87.

Concilium Tridentinum adeò expreſsè definivit attritionem quæ non vivificet animam, quæque ſupponatur ſine amore Dei eſſe, ſufficere ad abſolutionem, ut Anathema pronuntiet adverſus negantes. 8. *des* 11. *Propoſitions cenſurées par* 46. *Docteurs de la Facul. de Paris, le* 26. May 1696.

CENSURA.

Hæc propoſitio falſa eſt, temeraria, Concilio Tridentino contraria, & in errorem inducit.

88.

Abſolution is not to be deny'd to the Penitent, or deferr'd, tho he hath contracted a habit of ſinning againſt the Law of God, or Nature, or the Church, and there be no hopes of Amendment, while he ſhall only with his Mouth declare, that he is ſorry, and intends to amend.

The CENSURE.

This Propoſition is erroneous, and leads to final Impenitency.

89.

He may ſometimes be abſolv'd, who is upon the borders of ſinning, which Vice he may, but will not omit, nay, even then, when he directly and purpoſely purſues, or runs himſelf into it.

90.

The neareſt opportunity of ſinning is not to be avoided, when no profitable or honeſt Cauſe occurs of ſhunning it; for which reaſon an Adulterer is not obliged to put away his Concubine, if ſhe be uſeful to the Pleaſures of the Adulterer; as when for want of her, he ſhould grow melancholy, other Diverſions would cloy him, or it were hard to find another Concubine.

91.

It is lawful to ſeek directly the neareſt occaſion of ſinning, ſo it be for ſome Spiritual, or ſome Temporal Good of our ſelves, or others.

The CENSURE.

Theſe Propoſitions are ſcandalous, pernicious, heretical, openly repugnant to the Precept of Chriſt, who commands us to cut off a Hand, or a Foot, and to pluck out a Right Eye, when it offends, and to caſt them from us.

XX. *Concerning* FASTING.

92.

HE who breaks the Faſt of the Church to which he is bound, does not ſin mortally, unleſs he do it out of Contempt, or Diſobedience; for inſtance, becauſe he will not be ſubject to the Precept.

93.

He, who often eats a little on a Faſting Day, altho all amount to a great quantity put together, does not break his Faſt.

94.

All Officers, who uſe bodily Labor in the Commonwealth, are excus'd from the Obligation of Faſting, and ought not to inform themſelves, whether Labor be compatible with Faſting, or not.

95.

All Perſons are abſolutely excus'd from the Precept of Faſting, who ride a Journey, however they perform it, altho the Journey be not neceſſary, and altho they travel but One Day.

The CENSURE.

The Doctrin contain'd in theſe Four Propoſitions is falſe, raſh, ſcandalous, pernicious, introduces a Neglect of the Churches Commands, and eludes the Laws of Faſting.

XXI. *Concerning* INTEMPERANCE.

96.

TO eat and drink to ſatiety only for pleaſure is no Sin, ſo it do not impair the Health; becauſe the natural Appetite may lawfully gratifie it ſelf.

The CENSURE.

This Propoſition is raſh, ſcandalous, pernicious, erroneous, and to be left to the Epicures.

XXII. *Of the* Canonical Hours.

97.

THE Reſtitution, which Pope *Pius* V. impos'd upon the Benefic'd Perſons, who did not recite their Hours, is not in Conſcience due, before ſome declaratory Sentence of a Judg be given, becauſe it is a Penalty.

98.

He, who cannot repeat his *Matins* and *Lauds*, and can recite the other Hours, is bound to none; becauſe the *major* part includes the *minor*.

The CEN-

88.

Pœnitenti habenti consuetudinem peccandi contra legem Dei, naturæ aut Ecclesiæ, etsi emendationis spes nulla appareat, nec est deneganda, nec differenda absolutio, dummodo ore proferat se dolere, & proponere emendationem. 28. *Innoc.* Cens. Lov 1653. Prop. 1. Præd. Cens. Paris. Bitur. Senon, &c.

CENSURA.

Hæc propositio est erronea, & ad finalem impœnitentiam ducit.

89.

Potest aliquando absolvi, qui in proximâ occasione peccandi versatur, quam potest & non vult omittere; quinimò directè & ex proposito quærit, aut ei se ingerit. 62. *Innoc.* Cens. Lov. 1653. Prop. 2. Et Præd. Cens. Apol.

90.

Proxima occasio peccandi non est fugienda, quando causa aliqua utilis aut honesta non fugiendi occurrit: Unde non est obligandus concubinarius ad ejiciendam concubinam, si hæc nimis utilis esset ad oblectamentum concubinarii, dum deficiente illâ nimis ægrè vitam ageret, & aliæ epulæ concubinarium tædio magno afficerent, & alia famula nimis difficilè inveniretur. 62. *Innoc.* Præd. Cens. 41. *Alexand.* Cens. Lov. 1657. Prop. 2.

91.

Licitum est quærere directè occasionem proximam peccandi, pro bono spirituali, vel temporali nostro vel proximi. 63. *Innoc.* præd. Cens. & Lov. 1657. Prop. 1.

CENSURA.

Hæ propositiones scandalosæ sunt, perniciosæ, hæreticæ, apertè repugnantes præcepto Christi jubentis manum, pedem, oculum quoque dextrum scandalizantem abscindere & projicere. *Matth.* v. 29, 30. xviii. 8, 9.

XX. *De* JEJUNIO.

92.

Frangens jejunium Ecclesiæ ad quod tenetur, non peccat mortaliter, nisi ex contemptu vel inobedientiâ hoc faciat, putà quia non vult se subjicere præcepto. 23. *Alexand.*

93.

In die jejunii, qui sæpius modicum quid comedit, etsi notabilem quantitatem in fine comederit, non frangit jejunium. 29. *Alex.* Cens. *Guim. pag.* 11.

94.

Omnes Officiales qui in Republicâ corporaliter laborant, sunt excusati ab obligatione jejunii, nec debent se certificare an labor sit compatibilis cum jejunio. 33. *Alexand.*

95.

Excusantur absolutè à præcepto jejunii omnes illi qui iter agunt equitando utcumque iter agant, etiamsi iter necessarium non sit, & etiamsi iter unius diei conficiant. 31. *Alex.*

CENSURA.

Doctrina his quatuor propositionibus contenta falsa est, temeraria, scandalosa, pernicioſa, Ecclesiasticorum mandatorum incuriam inducit, Jejunii leges pravis artibus eludit.

XXI. *De* INTEMPERANTIA.

96.

Comedere & bibere usque ad satietatem ob solam voluptatem non est peccatum, modo non obsit valetudini; quia licitè potest appetitus naturalis suis actibus frui. 8. *Innoc.* Cens. *Vic. Paris.* p. 27.

CENSURA.

Hæc propos. temeraria est, scandalosa, pernicioſa, erronea, & ad Epicuri scholam ableganda.

XXII. *De* Horis Canonicis.

97.

Restitutio à *Pio* V. imposita benificiatis non recitantibus, non debetur in conscientia ante sententiam declaratoriam judicis, eò quod sit pœna. 20. *Alex.*

98.

Qui non potest recitare matutinum & laudes, potest autem reliquas horas, ad nihil tenetur; quia major pars trahit ad se minorem. 54. *Innoc.*

CEN-

The CENSURE.

These Propositions are false, rash, cavilling, and expose the Commands of the Church.

99.

He obeys the Precept, who prays voluntarily with his Lips only, but not with his Mind..... I answer, that I have read the Hours for a whole Week, a whole Month, a whole Year, without any Venial Sin; and that I have not sin'd so much as venially, I know so well, that I could confirm it with an Oath..... I am a Man..... I can not avoid Distractions, a thousand times those that are involuntary, and sometimes those that are voluntary; and yet nevertheless, I am not troubled with any Scruple, I am not tormented with any Doubt; because I prudently suppose, that I am not bound to the internal Act; to be so qualifi'd is good, but to want that Qualification is not the least Sin; I am only bound to Reading and outward Attention.

The CENSURE.

This Proposition is absurd, contrary to the Word of God; encourages Hypocrisie, which is condemn'd by the Prophets, and by our Holy Saviour in these Words, This people honoureth me with their lips, but their heart is far from me.

XXIII. *Concerning* Jurisdiction, *and* Regulars.

100.

THose who have a Benifice with Cure of Souls, may chuse to themselves, for a Confessor, a simple Priest, not approv'd of by the Ordinary.

The CENSURE.

This Proposition is false, rash, and contrary to the Council of Trent.

101.

The Begging Friars may absolve in those Cases that are reserv'd to Bishops, without obtaining a Faculty for their so doing from the Bishops.

102.

He fulfills the Precept of yearly Confession, who makes his Confession to a Regular, who hath been presented to the Bishop, but by him unjustly rejected.

103.

The Regulars may in Conscience use their Privileges, which are expresly abrogated by the Council of *Trent.*

104.

Bishops cannot restrain, or limit the Approbations, which they give to Regulars, nor revoke them, tho there be cause; but rather the *Religious* of the *Mendicant*-Orders, are not bound to procure those Approbations; and if those *Religious* are disapprov'd of by the Bishops, that Refusal is of the same Validity with an Approbation.

The CENSURE.

The Doctrin contain'd in these Propositions is false, rash, scandalous, erroneous, leading into Heresie and Schism, contrary to the Council of Trent, *destructive of the Ecclesiastical Hierarchy, opens a gap to Confessions that are invalid, already condemn'd by former Popes, and the* French *Clergy.*

105.

The Approbation of the Ordinary is likewise requir'd in him, who appoints Penance, which may be limited, but cannot be recall'd without cause.

106.

An approv'd Confessor in one Diocese, altho he hath his Jurisdiction immediately from the Pope, cannot in another Dioceses notwithstanding, without the Approbation of the Diocesan Bishop, hear Confessions, at least in that place where the Bishop of the Diocese is present.

The CENSURE.

The Doctrin contain'd in these Propositions, as far as it denies, that an Approbation may be recall'd without cause, and that it is necessary in a place, from whence the Diocesan Bishop is absent, is false, rash, and weakens the Episcopal Jurisdiction.

107.

By virtue of the Council of *Trent*, the Approbation of One Bishop is sufficient for the whole Church, *i. e.* he, who is licenc'd by One Bishop, may absolve in all places, so he has Jurisdiction, and it suffices to qualifie him for that Jurisdiction, by virtue of the Council of *Trent*, if he have the Approbation of One Bishop.

108.

Nuns, who are exempt, may be absolv'd by a Priest not licenc'd by the Bishop, whether the Priest be Secular or Regular.

The CENSURE.

These Propositions are false, rash, different from the Mind of the Council of Trent, *opposite to the Episcopal Jurisdiction, and Ecclesiastical Discipline.*

CENSURA.

Hæ propositiones falsæ sunt, temerariæ, cavillatoriæ ac præceptis Ecclesiasticis illudunt.

99.

Præcepto satisfacit, qui voluntariè labiis tantùm, non autem mente orat. . . . Respondeo me totâ hebdomadâ, toto mense, toto anno legisse (horas) sine culpâ veniali; & me non peccavisse venialiter tam certò scire, ut possim juramento firmare. . . . Homo sum. . . . Distractiones non evito, involuntarias millies, interdum etiam voluntarias; & nihilominus nullo crucior scrupulo, nullo dubio angor; quia prudenter suppono me ad actionem internam non teneri; eam habere bonum esse, & eâ carere ne quidem levem esse culpam, me ad lectionem tantùm & attentionem externam obligari.

CENSURA.

Hæc propositio est absona, verbo Dei contraria; hypocrisim inducit à Prophetis & Christo damnatam his verbis, Populus hic labiis me honorat; cor autem eorum longè est à me. Matth. xv. 8.

XXIII. *De* Jurisdictione & Regularibus.

100.

QUI beneficium curatum habent, possunt sibi eligere in confessarium simplicem sacerdotem non approbatum ab Ordinario. 16. *Alexand.*

CENSURA.

Hæc propositio est falsa, temeraria, Concilio Tridentino contraria. Sess 23 de Reform. c. 15.

101.

Mendicantes possunt absolvere à casibus Episcopis reservatis, non obtentâ ad id Episcoporum facultate. 12. *Alexand.*

102.

Satisfacit præcepto annuæ confessionis qui confitetur Regulari Episcopo præsentato, sed ab eo injustè reprobato.

103.

Regulares possunt in foro conscientiæ uti privilegiis suis, quæ sunt expressè revocata per Concilium Tridentinum. 36. *Alexand.*

104.

Non possunt Episcopi restringere vel limitare approbationes quas regularibus concedunt, neque illas ex causa revocare, quinimò Ordinum mendicantium religiosi ad eas approbationes obtinendas non tenentur: & si ab Episcopis religiosi non probentur, rejectio illa tantùm valet ac si approbatio concessa fuisset.

Alex. VII. Decr. 30. *Jan.* 1659. Prop. 2. in causa Andeg. apud Fagn. de Probab. *pag.* 328. Edit. Bruxell. 1667. Cler. Gallican. in Comm. gener. anno 1656. *pag.* 412. *du Procés Verbal.* Cens. Fac. Paris. an. 1641. tit. 11.

CENSURA.

Doctrina his propositionibus contenta falsa est, temeraria, scandalosa, erronea, in hæresim & schisma inducens, Concilio Tridentino contraria, Ecclesiasticæ Hierarchiæ destructiva, invalidis confessionibus viam aperit, jam olim à summis Pontificibus, & à Clero Gallicano damnata.

105.

In ministro pœnitentiæ requiritur etiam approbatio Ordinarii, quæ potest limitari, sed non revocari sine causâ.

106.

Minister pœnitentiæ approbatus in una Diœcesi, etiamsi habeat suam jurisdictionem immediatè à Papa, non potest tamen in altera, sine diœcesani Episcopi approbatione, audire pœnitentes, saltem in loco ubi adest diœcesanus Episcopus.

CENSURA.

Doctrina his propositionibus contenta quatenus negat approbationem revocari posse sine causa, eamque esse necessariam in loco unde abest diœcesanus Episcopus, falsa est, temeraria, & Episcoporum jura labefactat.

107.

Vi Concilii Tridentini, approbatio unius Episcopi sufficit pro universa Ecclesia, i. e. approbatus ab uno Episcopo potest ubique absolvere, modò jurisdictionem habeat, & ad eam accipiendam sufficit, vi Concilii Tridentini, unius Episcopi approbatio.

108.

Religiosæ exemptæ possunt absolvi à sacerdote non approbato ab Episcopo, sive sacerdos ille sit sæcularis, sive regularis.

CENSURA.

Hæ propositiones falsæ sunt, temerariæ, à Concilii Tridentini mente alienæ, jurisdictioni Episcoporum & ecclesiasticæ disciplinæ contrariæ.

XXIV. *Concerning the* Laws of Princes, *and* their Power.

109.

THE People do not ſin, altho without any cauſe they do not receive the Law, which the Prince promulgates.

110.

Subjects may refuſe to pay juſt Taxes.

The CENSURE.

Theſe Propoſitions are ſeditious, and openly contradict the Doctrin of the Apoſtles, and the Words of our Lord.

XXV. *Of ALMS.*

111.

YOU can hardly find in Secular Perſons, even in Kings, any thing ſuperfluous to their Degree; ſo that hardly any Man is obliged to Alms, becauſe he is bound to give only out of that which is not neceſſary to maintain his Station.

The CENSURE.

This Propoſition is raſh, ſcandalous, pernicious, erroneous, and vacates the Evangelical Precept concerning Alms.

XXVI. *Concerning* Obdurate Sinners.

112.

IF Sinners of conſummate Wickedneſs, when they blaſpheme, and plunge themſelves into the moſt flagitious Crimes, have not any Checks of Conſcience, nor ſenſe of the Sin they commit, I maintain, with all other Divines, that they do not ſin in ſuch Actions.

The CENSURE.

This Propoſition is falſe, raſh, pernicious, corrupts good Manners, excuſes Blaſphemies, and all other Sins, and as ſuch, hath been already condemn'd by the Clergy of France.

XXVII. *Of* Philoſophical Sin.

113.

A Philoſophical or Moral Sin, is the Act of a Man diſagreeing to rational Nature, and right Reaſon; but a Divine and Mortal Sin is the voluntary Tranſgreſſion of the Divine Law; the Philoſophical Sin, howſoever grievous in him, who either is ignorant of God, or does not actually think of him, is a heinous Sin; but it is not an Offence againſt God, nor a mortal Sin diſſolving the Love of God, or deſerving eternal Torments.

The CENSURE.

This Propoſition is ſcandalous, raſh, offenſive to good Mens Ears, and erroneous.

XXVIII. *Of* Mortal Sin.

114.

THE moſt of thoſe Sins, of which the Apoſtle ſays, that they who do ſuch things ſhall not inherit the Kingdom of God, and which are expreſly oppoſite to the X. Commandments, may be call'd Mortal . . . becauſe . . . thoſe, who are guilty of ſuch Wickedneſſes, either have loſt all ſenſe of Charity, or have retain'd very little of it, ſo that Luſt intirely reigns in them.

115.

But this may be underſtood with this Temperament, that thoſe, who with Reluctancy, or as it were unwillingly have committed thoſe Crimes, either out of fear of ſome grievous Evil impending, or drawn away by the heat of Luſt; ſo that being extricated from thoſe ſtreights, they are touch'd with a ſharp Sorrow for the Sins committed; it cannot be ſo certainly affirm'd, that they are falln from Grace, or have incur'd the Penalty of Damnation, altho in that moment Luſt reigned in them; the reign of that Vice might be ſhort and tranſitory, by which the inward Diſpoſition of the Will is not chang'd . . . the Temperament naturally follows from the Doctrin of S. *Auſtin.*

The CENSURE.

Theſe Propoſitions, which either affirm, or imply, that the Habit of Divine Charity is conſiſtent with Sins againſt the Decalogue, and of which the Apoſtle ſays, that thoſe, who do ſuch things, ſhall not inherit the Kingdom of God, are falſe, pernicious, erroneous, and contrary to the Word of God; for what fellowſhip hath righteouſneſs with unrighteouſneſs, and what concord hath Chriſt with *Belial? they open a way to excuſe and leſſen all manner of Sins, and impoſe upon S.* Auſtin.

XXIX.

XXIV. *De* Legibus Principum, *eorumque* Poteſtate.

109.

POpulus non peccat, etiamſi abſque ulla cauſa non recipiat legem à Principe promulgatam. 28. *Alexand.*

110.

Subditi poſſunt juſta tributa non ſolvere. Cenſ. Guimen. *p.* 10.

CENSURA.

Hæ propoſitiones ſeditioſæ ſunt, Apoſtolicæ doctrinæ ac dictis Dominicis apertè contradicunt.

XXV. *De* ELEEMOSYNA.

111.

VIX in ſæcularibus invenias, etiam in Regibus ſuperfluum ſtatui: & ita vix aliquis tenetur ad eleemoſynam, quando tenetur tantùm ex ſuperfluo ſtatui. 12. *Innoc.* Cenſ. Lovan. 1657. Prop. 20.

CENSURA.

Hæc propoſitio eſt temeraria, ſcandaloſa, prrnicioſa, erronea, Evangelicum de eleemoſynâ præceptum peſſumdat.

XXVI. *De* Obduratis.

112.

SI peccatores conſummatæ malitiæ, cum blaſphemant & flagitiis ſe immergunt, non habent conſcientiæ ſtimulos, nec mali quod agunt notitiam, cum omnibus Theologis propugno eos hiſce actionibus non peccare. Cenſur. Senon. *p.* 11.

CENSURA.

Hæc propoſitio falſa eſt, temeraria, perniciosa, bonos mores corrumpit, blaſphemias, aliaque peccata excuſat, & ut talis à Clero Gallicano jam damnata eſt. Cler. Gall. in Com. gen. an. 1641. 12. Aprilis.

XXVII. *De* Peccato Philoſophico.

113.

PEccatum philoſophicum ſeu morale eſt actus humanus diſconveniens naturæ rationali & rectæ rationi. Theologicum verò & mortale eſt tranſgreſſio libera divinæ legis. Philoſophicum quantumvis grave in eo, qui Deum vel ignorat, vel de Deo actu non cogitat, eſt grave peccatum, ſed non eſt offenſa Dei, neque peccatum mortale diſſolvens amicitiam Dei, neque æternâ pœnâ dignum. *Alexand.* VIII. Decret. 14. Auguſti 1690.

CENSURA.

Hæc propoſitio ſcandaloſa eſt, temeraria, piarum aurium offenſiva & erronea.

XXVIII. *De* Peccato Mortali.

114.

PLeraque peccata, de quibus ait Apoſtolus quod qui talia agunt, regnum Dei non poſſidebunt, & quæ expreſſæ adverſantur præceptis decalogi, mortalia dici poſſunt . . . . quoniam . . . . horum facinorum rei aut amiſere omnem caritatis ſenſum, aut exiguum retinent, ita ut ipſis omnino dominetur cupiditas.

115.

Id tamen intelligi poſſet adhibito eo temperamento, ut qui planè repugnantes ac velut inviti iſta perpetraſſent, aut gravis mali impendentis metu, aut æſtu libidinis abrepti, ita ut ab iſtis anguſtiis liberati acri dolore tangerentur ob commiſſum peccatum, tam certò affirmari non poteſt excidiſſe illos gratiâ, aut incurriſſe pœnam damnationis; quanquam enim hoc momento dominata ſit cupiditas, brevis & tranſitoria potuit eſſe ejuſmodi dominatio, quâ voluntatis intima diſpoſitio non mutatur. . . . . Hoc temperamentum naturaliter conſequitur ex doctrina ſancti Auguſtini.

CENSURA.

Hæ propoſitiones quæ divinæ caritatis habitum docent aut ſignificant poſſe conſiſtere cum peccatis adverſis Decalogum, ac de quibus ait Apoſtolus quod qui talia agunt regnum Dei non poſſidebunt, falſæ ſunt, perniciosæ, erroneæ, verbo Dei contrariæ: Quæ *enim* participatio juſtitiæ cum iniquitate . . . aut quæ conventio Chriſti ad Belial? *Ad excuſanda & imminuenda cujuſvis generis peccata viam aperiunt, & imponunt ſancto Auguſtino.* 2 *Cor.* vi. 14, 15.

XXIX.

XXIX. *Of* Froward Thoughts, *or* Delights.

116.

HEnce we muſt infer, that that Conſent which is given to evil Suggeſtions, when it only tends to the pleaſure of thinking of a thing that is unlawful; for inſtance, of revenging an Injury, according to S. *Auſtin*, is no other than a Venial Sin, altho the Act of Revenge, with the thought of which the Mind is delighted, be moſt evil, and moſt certainly a Mortal Sin.

The CENSURE.

This Propoſition, as it regularly imputes all thoſe Thoughts, and Delights, which they call moroſe, *only to Venial Sin, is falſe, raſh, ſcandalous, pernicious in practice, favours Concupiſcence, leads into Temptation, and more heinous Sin, and is contrary and injurious to S.* Auſtin.

XXX. *Concerning the* Rule of Manners, *and* Probability.

117.

I Believe, that in this Age all things are better examin'd, and for this reaſon in all matters, and eſpecially thoſe that are Moral, I more willing read, and follow the later, than the antienter Divines . . . . the Doctrin of Faith is to be fetcht from the Antients, the Doctrin of Morality from the Moderns

The CENSURE.

This Propoſition is raſh, ſcandalous, pernicious, erroneous, reproachful to the Holy Fathers, and eminent Doctors; and bringing into Contempt the neceſſary Autority, and Interpretation of Scripture and Tradition, in the Direction of the Manners of Chriſtians; makes Moral Divinity Arbitrary, and opens a way to the eſtabliſhing of human Traditions and Doctrins, prohibited by Chriſt.

118.

A Man may embrace an Opinion to direct his Actions from the Autority of one Divine only, tho he eſteem it falſe and improbable by internal Principles.

119.

This Poſition, that ſixteen things are requir'd to make an Opinion probable, is not probable; if ſixteen are ſufficient, four are ſufficient, and if four, one is ſufficient . . . four are ſufficient to make an Opinion probable; but four, yea twenty and more have teſtifi'd, that one is ſufficient, therefore one is ſufficient.

The CENSURE.

Theſe Propoſitions are falſe, ſcandalous, pernicious, and in deſpite of Truth, examin and determin the Queſtions of Manners according to the number of Authors, and open a way to an infinite number of Corruptions.

120.

If there be a Book of any later or modern Author, the opinion ought to be accounted probable, where it is not certain, that it is not rejected by the Apoſtolical See as improbable.

121.

Thoſe Opinions, which the Church does not correct, are not ſcandalous, or erroneous.

The CENSURE.

Theſe Propoſitions, as far as they declare, that the Silence, and Toleration of the Church, or the Apoſtolical See muſt paſs for an Approbation, are falſe, ſcandalous, injurious to the Salvation of Souls, patronize the worſt Opinions, which at the ſame time are raſhly obtruded, and open a way to the overwhelming the Truth of the Goſpel with unjuſt Prejudices.

122.

In general, while we do any thing, truſting in Probability, be it intrinſic or extrinſic, altho very ſlight, ſo it be not out of the limits of Probability, we always act prudently.

The CENSURE.

This Propoſition is falſe, raſh, ſcandalous, pernicious, and ordains a new Rule of Manners, and a new ſort of Prudence, without any Foundation in Scripture, or Tradition, to the great danger of Souls.

123.

If any Man deſires to be adviſed according to that Opinion, which is more favourable, he ſins mortally, who does not ſo adviſe him.

The CENSURE.

This Propoſition, which teaches ſome Men contrary to Right to deſire, and others againſt Conſcience to give ſmooth and flattering Counſel, is falſe, raſh, ſcandalous, pernicious in practice, and opens a way to Deceit.

124.

It is not unlawful in giving the Sacraments to follow a probable Opinion concerning the Validity of the Sacrament, leaving one that is more ſafe; unleſs the Law, Compact, or the danger of incurring ſome great Damage forbid it; hence only it is, that Men muſt not be guided by a probable Opinion in the Adminiſtration of Baptiſm, or giving Prieſtly or Epiſcopal Orders.

125.

I think 'tis probable, that a Judg may give Sentence to a leſs probable Opinion.

XXIX. *De* Cogitationibus, *ſive* Delectationibus moroſis.

116.

HINC inferre debemus eum conſenſum qui præbetur ſuggeſtionibus pravis, cùm tendit ad delectationem cogitandi tantùm de re illicita, putà de ulciſcenda injuria; ſecundùm Sanctum Auguſtinum non eſſe aliud quàm veniale peccatum, licet ipſe ultionis actus, cujus cogitatione animus delectatur, ſit peſſimus, & certiſſimum mortale peccatum.

CENSURA.

Hæc propoſitio quaſlibet cogitationes & delectationes, quas moroſas vocant, regulariter imputatas peccato veniali tantùm, falſa eſt, temeraria, ſcandaloſa, in praxi perniciosa, concupiſcentiam fovet, in tentationem & in gravius peccatum inducit, contraria & injurioſa Sancto Auguſtino. Lib. 12. de Trin. cap. 12.

XXX. *De* Regula Morum, & Probabilitate.

117.

PUto omnia eſſe hodie meliùs examinata, & hanc ob rem in omni materia, & præcipuè in morali, libentiùs juniores quàm antiquiores lego & ſequor .... Doctrina fidei à veteribus: doctrina morum magis à junioribus petenda. Cenſ. Guimen. *p. 6.*

CENSURA.

Hæc propoſitio temeraria eſt, ſcandaloſa, perniciosa, erronea, SS. Patribus & antiquis Doctoribus contumelioſa; ſpretâ in moribus Chriſtianorum componendis neceſſaria Scripturarum ac Traditionis auctoritate & interpretatione, moralem Theologiam arbitrariam facit, viamque parat ad humanas traditiones & doctrinas, Chriſto prohibente, ſtabiliendas.

118.

Ex auctoritate unius tantùm poteſt quis opinionem in praxi amplecti, licet à principiis intrinſecis falſam & improbabilem exiſtimet. Cenſur. Guimen. *pag. 5. & 6.*

119.

Hæc poſitio, Sexdecim ad probabilitatem requiruntur, non eſt probabilis. Si ſufficiunt ſexdecim, ſufficiunt quatuor: ſi ſufficiunt quatuor, ſufficit unus. .... Ad probabilitatem ſufficiunt quatuor: ſed quatuor; imò viginti & ſuprà teſtantur unum ſufficere: Ergo ſufficit unus. Cenſur. Guimen. *pag. 5.*

CENSURA.

Hæ propoſitiones falſæ ſunt, ſcandaloſæ, perniciosæ, ſpretâ veritate quæſtiones morum ad numerum auctorum exigunt, & innumeris corruptelis viam aperiunt.

120.

Si liber ſit alicujus junioris ac moderni, debet opinio cenſeri probabilis, dum non conſtet rejectam eſſe à ſede Apoſtolicâ tanquam improbabilem. 27. *Alexand.*

121.

Non ſunt ſcandaloſæ aut erroneæ opiniones, quas Eccleſia non corrigit. Præf. Cenſ. Guim. *p. 3.*

CENSURA.

Hæ propoſitiones quatenus ſilentium & tolerantiam pro Eccleſiæ vel ſedis Apoſtolicæ approbatione ſtatuunt, falſæ ſunt, ſcandaloſæ, ſaluti animarum noxiæ, patrociniantur peſſimis opinionibus quæ identidem temerè obtruduntur, atque ad Evangelicam veritatem iniquis præjudiciis opprimendam, viam parant.

122.

Generatim dum probabilitate, ſive intrinſecâ, ſive extrinſecâ, quantumvis tenui, modò à probabilitatis finibus non exeatur, confiſi aliquid agimus, ſemper prudenter agimus. 3. *Innocent.*

CENSURA.

Hæc propoſitio falſa eſt, temeraria, ſcandaloſa, perniciosa, novam morum regulam, novumque prudentiæ genus, nullo Scripturarum aut Traditionis fundamento, cum magno animarum periculo ſtatuit.

123.

Si quis vult ſibi conſuli ſecundùm eam opinionem quæ ſit faventiſſima, peccat qui non ſecundùm eam conſulit. Cenſur. Guimen. *pag. 6.*

CENSURA.

Hæc propoſitio, quæ docet blanda & adulatoria conſilia & contra jus exquirere, & contra conſcientiam dare, falſa eſt, temeraria, ſcandaloſa, in praxi perniciosa, viamque deceptionibus aperit.

124.

Non eſt illicitum in ſacramentis conferendis ſequi opinionem probabilem de valore ſacramenti, relictâ tutiore; niſi id vetet lex, conventio, aut periculum gravis damni incurrendi: ſententiâ probabili tantùm utendum non eſt in collatione baptiſmi, ordinis ſacerdotalis, aut epiſcopalis. 1. *Innocent.*

125.

Probabiliter exiſtimo, judicem poſſe judicare juxta opinionem etiam minùs probabilem. 2. *Innocent.*

126.

An Infidel, who does not believe, ſhall be excus'd from Infidelity, if he be led by an Opinion leſs probable.

127.

You do not ſin mortally, if even in the Agonies of Death you receive the Sacrament only with Attrition, altho you voluntarily omit an Act of Contrition; for it is lawful for any to follow a leſs probable Opinion, and to leave a more probable.

The CENSURE.

The Doctrine contain'd in theſe Propoſitions is reſpectively falſe, abſurd, pernicious, erroneous, and the worſt Fruit of the Doctrin of **Probability.**

A DECLARATION *concerning the* Love of God *requir'd in the Sacrament of Penance.*

AFter the finiſhing our Cenſure of the Propoſitions ſome few things remain, which for their Weightineſs are to be more exactly explained, and from their very Originals to be brought into Light.

And truly leſt we ſhould omit the neceſſary Doctrine concerning the *Love of God*, as it is required of all adult Perſons to qualifie them for Baptiſm, ſo alſo for the Sacrament of Penance, which is a laborious Baptiſm, we thought fit that theſe two things ſhould be adviſ'd and taught out of the moſt holy *Council of Trent*: 1. That no Man may think, that in either of thoſe Sacraments there is requir'd, as previous to them, that Contrition which is perfected by Charity, and which with the Deſire of the Sacrament, *before it is actually received, may reconcile man to God.* 2. That no Man think that he can be ſafe under either of thoſe Sacraments, if, beſides an Act of Faith and Hope, *he do not begin to love God as the Fountain of all Juſtice.*

Nor can the purpoſe of beginning a new Life, and keeping the Commandments of God, which are neceſſary to either Sacrament, be ſufficiently made good, if the Penitent hath no regard to the firſt and greateſt Commandment of loving God with all his Heart, and cannot be at leaſt ſo prepared in his Mind, as to excite and provoke himſelf to fulfil it by the aſſiſtance of God's Grace.

We alſo ſhould like it well, if all Confeſſors, in the Sacrament of Penance, and in *other Sacraments when they adminiſter them, would take care not to follow a probable opinion concerning the Validity of thoſe Sacraments, and leave the more ſafe.* And that they would not ceaſe to admoniſh thoſe Penitents, who commit their Souls to their Charge, that in their Repentance they would at leaſt begin to love God, which is the only ſecure way; becauſe thoſe Men will ſin grievouſly, in ſuch a dangerous Caſe that concerns Mens Salvation, *if for this Reaſon only, becauſe they prefer thoſe things that are uncertain to what is certain.*

Of the Uſe of Probable Opinions.

FAR be it however from us to approve the Error of thoſe who deny, *That it is lawful to follow the moſt probable Opinion of thoſe that are probable*; but we acknowledge, that the Law hath preſcrib'd theſe Rules to direct the right Uſe of probable Opinions. 1. That in doubtful Caſes relating to Salvation, where the Reaſons are equal, we ſhould follow that which is the ſafer, or that which is in that caſe only ſafe; and this we ſhould account a Precept not a Counſel, for ſo ſays the Scripture, *He who loves Danger ſhall periſh in it*; this is the firſt Rule. 2. That in probable Opinions concerning Chriſtian Doctrine, we ſhould follow the Decree of the General Council of *Vienne*, concerning thoſe Graces which are given to Children and adult Perſons in Baptiſm, in theſe Words, *We think this Opinion to be embrac'd as more probable, and more agreeable to the Sayings of Holy Men, and the Judgment of the Modern Divines*; which Determination of the Council is beyond controverſie more pertinent to govern Mens manners, in as much as the Holineſs of Life, and the Salvation of the Faithful depends upon them.

From this Rule therefore it follows, 1. That in matters of Divinity which concern the Doctrines of Faith and Manners, we may hearken to the Modern Divines, if ſo be they give their Opinions conſonant to the Holy Fathers. 2. That if they differ from them, the Propagation of ſuch Opinions may be reſtrain'd, that no regard be had to them, and they may not be allow'd to be of any Authority. Laſtly, That it may not be lawful for any Man to chuſe any Opinion, which he is not perſuaded is moſt conſonant to Truth.

That therefore in practice it is lawful to follow that Opinion, which we our ſelves do not believe ought to be choſen as more probable, a new and unheard of Tenet, broach'd by certain and known Authors in this laſt Age, and laid down by them as a Rule of Manners; is repugnant to the celebrated Saying of the Fathers, *that which every, which always, and by all was held*: nor can it pretend to the ſecurity of a Chriſtian Rule.

That this is the beginning of Evils, and the foundation of all the aforeſaid Corruptions, both the Conſequences of the Doctrine, and the Series of times demonſtrate. No Man can deny that this hath been cenſur'd by our Predeceſſors, Men of Courage and Religion, hath been often

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Ab infidelitate excuſabitur infidelis non credens, ductus opinione minùs probabili. 4. *Innocent.*

127.

In morte mortaliter non peccas, ſi cum attritione tantùm ſacramentum ſuſcipias, quamvis actum contritionis tunc omittas liberè; licet enim unicuique ſequi opinionem minùs probabilem, relictâ probabiliori.

CENSURA.

Doctrina his propoſitionibus contenta eſt reſpectivè falſa, abſurda, pernicioſa, erronea, probabilitatis peſſimus fructus.

DECLARATIO *de* Dilectione Dei *in Pœnitentiæ Sacramento requiſita.*

POST abſolutas propoſitionum cenſuras ſuperſunt quædam pro rei gravitate enucleatius exponenda, & ab ipſis principiis in apertam lucem deducenda.

Et quidem de dilectione Dei ſicut ad ſacramentum baptiſmi in adultis, ita ad ſacramentum pœnitentiæ, quæ eſt laborioſus baptiſmus, requiſitâ, ne neceſſariam doctrinam omittamus, hæc duo imprimis ex ſacro ſancto ſynodo Tridentinâ monenda & docenda eſſe duximus: primùm, ne quis putet in utroque Sacramento requiri, ut præviam, contritionem eam quæ ſit caritate perfecta, & quæ cum voto Sacramenti, *antequam actu ſuſcipiatur, hominem Deo reconciliet.* Alterum, ne quis putet in utroque Sacramento ſecurum ſe eſſe, ſi præter fidei & ſpei actus non *incipiat diligere Deum tanquam omnis juſtitiæ fontem.* *Seſſ. 14. cap. 4.* *Seſſ. 6. cap. 6.*

Neque verò ſatis adimpleri poteſt utrique ſacramento neceſſarium vitæ novæ inchoandæ, ac ſervandi mandata divina propoſitum, ſi pœnitens primi ac maximi mandati, quo Deus toto corde diligitur, nullam curam gerat; nec ſit ſaltem animo ita præparato, ut ad illud exequendum divinâ opitulante gratiâ ſeſe excitet ac provocet. *Seſſ. 14. cap. 4.*

Placet etiam caveri à Sacramenti pœnitentiæ adminiſtris, ne in hoc pœnitentiæ ſacramento aliiſque *Sacramentis conferendis ſequantur opinionem probabilem de valore Sacramenti, relictâ tutiore:* néve pœnitentes ipſorum fidei animam ſuam committentes admonere ceſſent, ut in pœnitendo inchoatæ ſaltem dilectionis Dei ineant viam, quæ ſola ſecura ſit, graviter peccaturi in hoc ſalutis diſcrimine, *vel eo ſolo quod certis incerta præponant.* 1 *Prop.* In. XI. S. Aug. *lib.* 1. *contra* Donatiſt. *cap.* 3. *&* 5.

De Opinionum Probabilium Uſu.

ABſit vero ut probemus eorum errorem, qui negant *licere ſequi opinionem vel inter probabiles probabiliſſimam:* ſed ad rectum uſum probabilium opinionum, has regulas à jure præſcriptas agnoſcimus. Primùm, ut in dubiis de ſalutis negotio, ubi æqualia utrinque animo ſeſe offerunt rationum momenta, ſequamur id quod tutius, ſive quod eſt eo in caſu unicè tutum: neque id conſilii ſed præcepti loco habeamus, dicente ſcripturâ, *qui amat periculum in illo peribit:* hæc prima regula. Altera, ut circa probabiles de Chriſtianâ doctrinâ ſententias ſequamur id, quod Viennenſe Oecumenicum Concilium circa infuſas tam parvulis quàm adultis in baptiſmo virtutes decrevit his verbis, *Nos hanc opinionem tanquam probabiliorem & dictis Sanctorum, ac Doctorum modernorum Theologiæ magis conſonam & concordem duximus eligendam.* Quod Concilii judicium eò magis ad regendos mores pertinere conſtat, quò magis ex ipſis fidelium ſanctitas ac ſalus pendet. *Eccli.* iii. 27. Clem. *un. de ſum. Trin. & fid. Cathol.*

Ex hac igitur regulâ fit conſequens; primùm, ut in rebus Theologicis ad fidei & morum dogmata ſpectantibus Theologos quidem etiam modernos audiamus, ſi tamen conſonas ſanctis Patribus tradant ſententias. Deinde, ut ſi ab eis recedant, harum opinionum inhibeatur curſus, nedum earum aliqua ratio habeatur, aut ulla eis tribuatur auctoritas. Denique, ut nemini liceat eligere eam ſententiam, quam non veritati magis conſentaneam duxerit.

Quod ergo in praxi eam nobis liceat ſequi ſententiam, quam nec ipſi ut probabiliorem eligendam judicemus, hoc novum, hoc inauditum, hoc certis ac notis auctoribus poſtremo demum ſæculo prodítum, & ab iiſdem pro regulâ morum poſitum, repugnat huic effato à Patribus celebrato, *quod ubique, quod ſemper, quod ab omnibus*; nec habere poteſt Chriſtianæ regulæ ſecuritatem. Vincentius Lirin. *Common.* 1. *cap.* 3.

Hoc initium malorum eſſe, atque omnium antè dictarum corruptelarum caput, conſecutio & ſeries temporum oſtendit. Hoc ab * Anteceſſoribus noſtris viris ſortis, bus ac religioſis cenſoriè notatum, hoc ſæpe reprehenſum, hodieque reprehendi & doctrinæ

* *In Cenſ. Apolog. Caſuiſt.*

nullo

often reprehended, and is at this time reprov'd, no one refusing his Vote, and with the Approbation of all good Men.

We also for like reasons, having diligently consider'd the Affair, have and do determine, that such new Opinions, so dangerous in the matter of Salvation, ought to be most carefully avoided and prohibited. But let such Prudence be used, that above all things we may preserve and keep safe the *One thing necessary*, and that Command of our Lord may be obey'd, *Be ye wise as Serpents*, who take care to guard their Head, which is the principal part. Nor can any Man, in doubt of Salvation, act any thing unless he conquers that scruple, not according to the Dictates of his own Will, nor the Impulse of Lust, but according to the Direction of right Reason; the Scripture calling it, *your reasonable Service:* and again, *A Wise Man fears and departs from Evil, but a Fool rages and is confident.* Lastly, let us hear the Apostle, *Prove all things, hold fast that which is good:* and again, *That which is not of Faith*, i. e. of Conscience or Persuasion, *is Sin:* and again, *Their Conscience bearing them witness*, not another Man's, but their own.

The Admonition and Conclusion.

WE admonish therefore our Fellow-Presbyters, whether secular or regular, whoever by the authority and licence of the Bishops do preach the Word of God, or administer Sacraments, *That they suffer not at any time the Way of Salvation, which God the supreme Verity, whose Words endure for ever, hath defined to be streight; to be for the Destruction of Souls widen'd, or rather perverted, and that they recal into a right Path the Christian People from that broad and wide Way, that leads to Perdition.* Which Words of Christ inculcated by *Alexander* VII. we wish and pray may be deeply fixt in their Minds; and we hope in the Lord, that those who have hitherto taught those looser Doctrines, without any firm reason, but following one another, will cease for the future to teach them; they being such as the Bishops and Popes do dislike; and the Hereticks, without any just reason 'tis true, but according to their wont, impute to the Church, and thereby create her Envy; which the Men of this World also deride. Wherefore for the future may they turn from this empty Sophistry, hated both by God and men, into the right way, according to the advice of S. *Hierome*, *That those who have formerly deceived the People by their Glosings, would for the future deter them, and reduce them into the right way; and that those who have been the Cause of Error may begin to heal the Wounds that they have made, and so become the occasion of their recovering their Health.* Dated at the Royal Palace of St. *Germain*, in the General Assembly of the *Clergy of France*, the fourteenth day of *September*, *Anno Dom.* 1700.

nullo incusante, imò bonis probantibus, differi nemo potest.

Nos quoque iis de causis has novas sententias, in salutis negotio periculosas re diligenter inspectâ, summâ ope caveri ac prohiberi oportere censuimus, ac censemus. Placeat autem illa prudentia, ut ante omnia custodiamus, & in tuto collocemus id quod *unum est necessarium*, fiatque illud Dominicum, *estote prudentes sicut serpentes*, qui protecto, quod præcipuum est, capite sibi consulunt: neque quisquam in dubio salutis ad actum prosiliat, nisi ipso dubio non ad nutum voluntatis, aut cupiditatis instinctu, sed ex rectâ ratione depositio, dicente scripturâ, *rationabile obsequium vestrum:* & iterum, *sapiens timet & declinat à malo, stultus trranssilit & confidit:* postremò audiatur Apostolicum illud, *omnia probate, quod bonum est tenete:* & iterum, *omne quod non est ex fide*, i.e. ex conscientiâ, sive ex persuasione, *peccatum est:* denique *testimonium reddente illis conscientiâ ipsorum*, non aliorum utiq; sed ipsorum & suâ.

Luc. x. 4. *Matth.* x. 16. *Rom.* xii. 1. *Prov.* xiv. 16. 1 *Thess.* v. 21. *Rom.* xiv. 23. *Ibid.* xi. 15.

Admonitio & Conclusio.

ADmonemus autem compresbyteros nostros, sive sæculares, sive regulares, quicunque Episcoporum auctoritate, vel verbum Dei prædicant, vel sacramenta administrant, *Ne ullo unquam tempore viam salutis, quam suprema veritas Deus, cujus verba in æternum permanent, arctam esse definivit, in animarum perniciem dilatari, seu verius perverti sinant, plebemque Christianam ab ejusmodi spatiosâ latâque per quam itur ad perditionem viâ, in rectam semitam evocent*: quæ Christi verba ab Alexandro VII. inculcata, altè animis insidere optamus & oramus; speramusque in Domino fore ut quicunque hactenus laxiores illas sententias, nullâ certâ ratione, sed alii alios secuti docuerunt, docere ipsas jam desinant; quippe quas & Episcopi, ipsique Romani Pontifices reprehendant; hæretici verò, immeritò illi quidem, sed tamen pro more suo Ecclesiæ imputent, atque invidiæ vertant: filii quoque sæculi ut vanas rideant: quare inanem illam, Deoque & hominibus exosam sophisticen aliquando aversati, auctore Sancto Hieronymo, ad recta se conferant, *Ut qui priùs potulum blandimentis decipiebant, posteà vero annuntiando deterreant, & ad rectam revocent viam; & qui causa erroris fuerant, incipiant mederi vulneribus quæ intulerunt, & esse occasio sanitatis.* Datum in Palatio Regio San-Germano, in Comitiis generalibus Cleri Gallicani, die decimâ quartâ mensis Septembris, anno millesimo septingentesimo.

Alex. VII. in Præf. decr. 1. 24. *Sep.* 1665.

Hier. in *Mich.* cap. 3. ad illa verba, *hæc dicit Dom. &c.*

Signed with the Hands of the respective Members of the Assembly.

F I N I S.